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Institute tries to 'centre' its academic work

Bert Witvoet

ST. CATHARINES, Ont. — The board of the Institute for Christian Studies (ICS) in Toronto has drawn up a set of affirmations that it hopes will calm troubled waters. The need for such an action came in the wake of an academic conference held in June last year.

At that conference, the presentations of two ICS faculty members, James Olthuis and Hendrik Hart, caused a significant backlash of criticism from a number of conferees and long-time supporters.

Olthuis raised eyebrows when he discussed the question, "When is sex against nature?" He suggested that Galatians 3:28, which includes the statement that in Christ "there is neither male nor female," could be used to re-interpret Genesis 2:24, which is traditionally read as limiting marriage to a man leaving father and mother to be united to a woman. Olthuis suggested that Galatians 3:28 might open the door to accepting committed same-sex relationships.

Hart caused a wave of unrest when he critiqued rather than celebrated the Reformed tradition in which he stands. In what the board described as a confrontational and one-sided presentation, Hart suggested that the Reformed community ought to shift its emphasis from an "ethos of creational normativity" to an "ethos of compassion."

Several conferees, including two respondents, felt that Hart was setting up an unnecessary opposition between creational norms and compassion.

Review of their work

The uproar that followed led Fred Reinders, ICS chairperson at the time, to negotiate Hart and Olthuis' resignations, conditional on a

See **ICS** -- *p. 2...*

Youth centre uses friendship to fight dropout problem

Bill Fledderus

ST.-LAURENT, Que. — After four months building Christian friendships and giving out free homework help, a new after-school drop-in centre in the Montreal suburb of St.-Laurent has kept as many as 50 students from quitting school.

"We're targeting students from three local [Catholic] high schools, two of which are among the poorest in the Montreal area," explains Bruno Désorcy, director of the new Centre Accroche (the name, pronounced *ah KROSH*, means "hang in there").

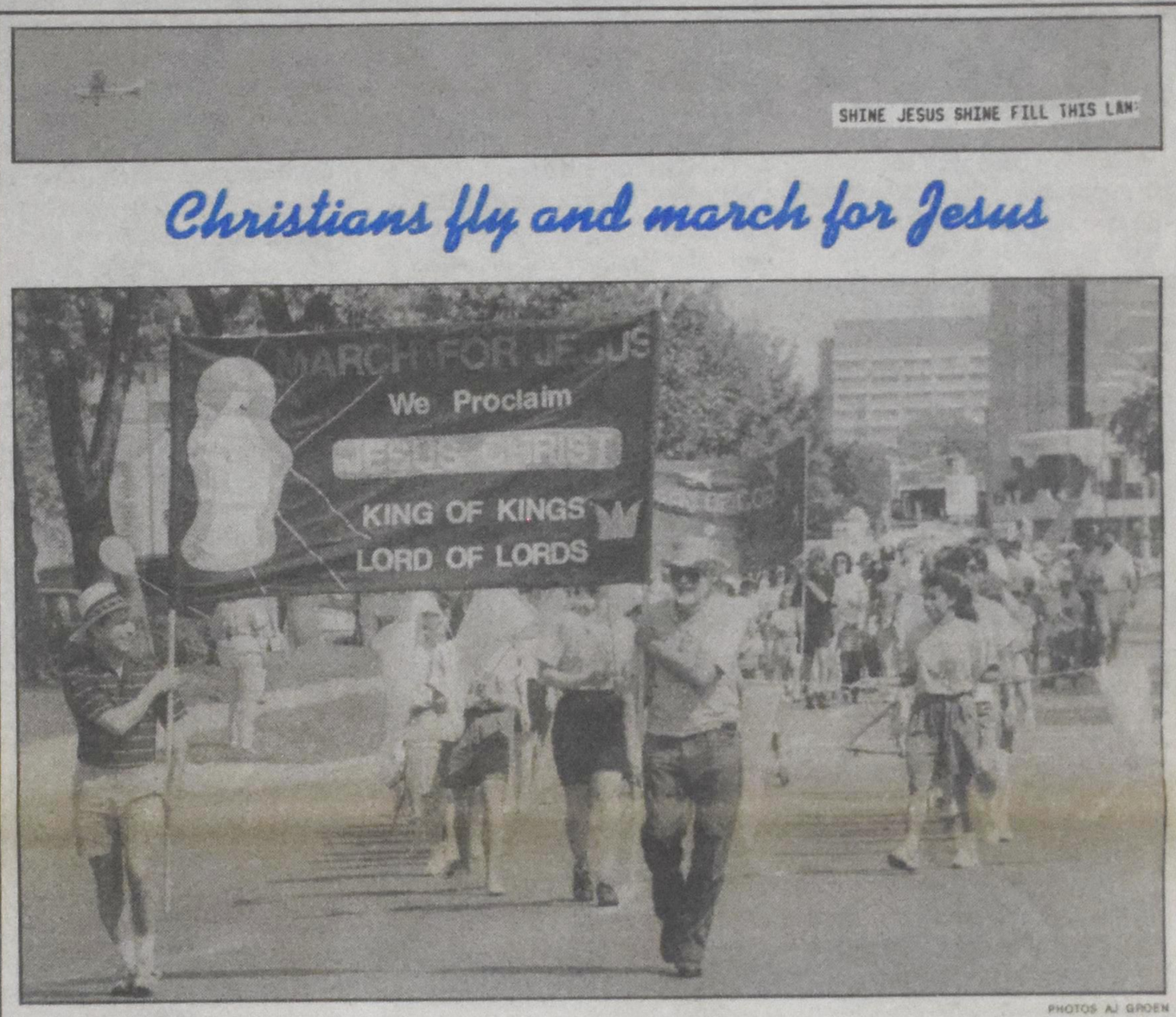
No personal touch

For those who cannot see first-hand the needs of the youth of St.-Laurent, an area populated mostly by immigrant Canadians, Désorcy is armed with statistics: half of Canadian high school students complain they don't receive quality attention at school or have meaningful relationships with their teachers; almost half of high school students will consider dropping out; in Quebec, the dropout rate is 37.5 percent — as high as 42 percent for males.

"These are some of the problems the centre is trying to help with," says Désorcy. A good number of students in St.-Laurent cannot go to their parents for help with homework, explains Désorcy. Some come from single-parent families, where no adult is available before supper, and many are from immigrant families in which the parents lack French-language education.

The strategy for Centre

See **HELP** -- *p. 2...*



PHOTOS AJ GROEN

Christians fly and march for Jesus

Bert Witvoet

OSHAWA, Ont. — A contingent from Zion Christian Reformed Church in Oshawa was part of a throng of 3,000 believers from many other denominations marching through the city on a beautifully sunny June 12.

"It was a truly inspirational event," says Anne Jan Groen, a participant who took pictures of the parade. "Thousands of people from all denominations and races gathered together, setting aside their differences and rejoicing in what they have in common — their love of the Lord Jesus Christ."

In Ottawa, a crowd of about 10,000 gathered outside the Tory leadership convention to "march for Jesus."

In St. Catharines, Ont., 2,000 marched from Montebello park through the downtown area and back again.

These and other Christians, gathered in cities throughout the world, marched to the music of British musician and prayer leader Graham Kendrick, who organized the first march six years ago in London, England.

The march has become a bigger and bigger event every year, say observers. And they report that the mood is always festive as participants carry colourful banners, flags and balloons, not to mention the splashes of colour that mark the summer dress code of adults and children alike.

In Oshawa a plane circled overhead, trailing a banner with the words of the Kendrick song: "Shine Jesus shine, fill this land." (The letter "d" had fallen off, however.)

"There's been so much prayer put into this," St. Catharines organizer Lise Suelzle told a local reporter of The Standard. "That's the bottom line on why I think this was successful. We've just totally relied on the Lord."

Suelzle did not want to reveal her own denomination to the reporter because it wasn't important, she said "I have a personal relationship with Jesus Christ," she explained, "and that's what matters."

In this issue:

Churches must refocus on world needs says CRC committee p.10
Readers tell why they will vote Liberal, CHP and COR p.11
Jan de Bree writes a summer story about flowers and weeds p.12

Thinkbit

One of the things Christians often disagree about is the importance of their disagreement.

C.S. Lewis in *Mere Christianity*

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News

ICS board affirms the vision

....continued from p. 1
review of their presentations.

The review committee's task was to address questions surrounding the Institute's philosophical direction and intellectual inheritance and to take a close look at the writings and publications of both Hart and Olthuis.

In April of this year the committee presented the ICS board with two reports. A majority report, signed by members Ed den Haan, Homer Samplonius, Bob VanderVennen, John Van Dyk and Aileen Van Ginkel, supported the intent and academic quality of Olthuis' and Hart's papers but criticized the manner in which the papers had been presented. The five members felt that the ICS needs Hart and Olthuis and that diversity of views, within clear boundaries, is acceptable.

A minority of the committee — Gordon Spykman and Harry VanDyke — saw a significant shift of thinking in both Olthuis and Hart, a shift they did not deem compatible with the task of the ICS. These two members recommended that the board accept the resignations of Hart and Olthuis.

Centre of gravity

The board, in a statement released on May 8, took a course quite independent of the two reports, however. The board's statement affirms positions that the ICS has always stood for and which either had been or seemed to have been called into question by the presentations of Hart and Olthuis.

Responding to reactions to Hart's paper, the board stated that "there is no dichotomy between law and grace" and that "God's creation is meaningful, reliable and orderly."

In response to reactions to Olthuis' papers the board affirmed that "God's intention for human sexual relations ... was and is a woman and a man in a permanent bond of troth."

While acknowledging that differences concerning sexual ethics exist at the Institute, the board did not "regard these differences as fundamentally at odds with our individual and shared commitment to our creedal basis."

Although the board seeks an apology from Hart and Olthuis "concerning the mistakes made in these presentations," the board did not pursue their resigning from the Institute.

According to ICS president Harry Fernhout, the board's statements clearly "express where the centre of gravity lies at ICS, and what the board and president will continue to advocate as ICS works out its calling."

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Help with homework in Jesus' name

....continued from p. 1
Accroche staff is simple: build friendships, be an example, communicate love for learning.

"Through the friendships and trust that are built up we hope to communicate to students a fire for studying," says Désorcy. The centre's philosophy attaches a lot of importance to staff being role models and mentors for the students. "That's the most effective way to make a difference to them," he says.

Since it opened in February the centre has been trying to build a reputation with students as a place to go after school in order to do homework, play a game of ping pong and receive personal attention — including homework help — from a caring adult.

The two men and one woman who staff the Centre Accroche serve a regular group of 16 youths, including a number from Southeast Asian immigrant families. Staff members have helped over 50 young people in the past four months. Friday night social events connected with the centre have attracted even more.

Staff and most of the funding come from Christian Direction Inc., a small but reputable Protestant charitable organization which has been working in Montreal for 25 years.

Hesitancy being overcome

Local schools were initially somewhat hesitant about the evangelical elements of the project, but now they appear to have accepted assurances that the centre is not bent on proselytizing their children.

Schools now understand that staff at the centre are not bothering the students with heavy-handed evangelizing, says Désorcy. "One school let us give a presentation [about the centre] in every class," he says. And a number of local parents appear to have decided they have little to fear — they actually bring their teens directly to the centre.

PHOTO COURTESY LE CENTRE ACCROCHE

Friends to youth: Centre Accroche director Bruno Désorcy (seated) and staff Lindsay Bales, Ted Dettweiler and Bernard Racicot (L to R).

Désorcy says he felt it was essential that from the beginning Christians and Christian organizations involved in the project be up front about their faith, even though the centre is not a church mission.

That way the staff would never feel it has to isolate its work "from the fact that we're in it for Jesus," he explains. If students become friendly enough to ask why the adult workers want to help them, the workers should be free to explain that they feel they are serving Jesus, he says.

Partnership

The idea for an after-school centre developed out of the weekly discussions which take place in Quebec localities among social workers, parole officers, consultants, youth workers or "animators" like Désorcy who run in-school moral and religious education programs, he explains.

"The idea for the centre arose from a project called 'Three to Six,'" says Désorcy. The hours from 3 to 6 pm, he says, are the hours "when you lose [teenagers], when they get into trouble."

Désorcy took the idea for the centre to Christian Direction, where he is also employed as head of youth ministry. After securing a promise of support there he then managed to gain financial support from the federal government (Employment and Immigration Canada) and World Vision Canada, an evangelical relief and development agency based in Mississauga, Ont.

Comment

PRESSREVIEW

Carl D. Tuyl

Auntie Kim, still flushed with victory, invited the provincial premiers to Ottawa. In return she got a shoulder colder than the Arctic Circle. New Brunswick's *Telegraph Journal* recorded premier KcKenna's reply: "A full-scale meeting of first ministers is not something that should be organized on two weeks' notice." There!

★ ★ ★

The prize for the believe-it-or-not statement of the week goes to Saskatchewan where Premier Roy Romanov said that the 30 or 40 former New Democrat MLA candidates and party organizers hired by his government or appointed to Crown corporation boards are not examples of patronage. Just coincidence, I guess.

★ ★ ★

There was another interesting item in the *Regina Leader Post*. Saskatchewan Health Minister Louise Simard spoke to an audience of about 250 delegates at a conference on rural health. Following her speech she announced that she was willing to entertain questions. Dead silence! Not one single eenie tiny question. "I think people understand what's happening," she said. Or, as I say, maybe they did not understand what Louise was talking about. Maybe they had even fallen asleep.

★ ★ ★

There's a crisis in Moose Jaw. The police force of that city continued to offer only reduced services during the second week of protest against lagging contract talks. Police refused to enforce by-laws pertaining to noisy parties and barking dog complaints. Total anarchy there in Moose Jaw.

★ ★ ★

Fisheries Minister John Crosbie has given up on politics. He quits. He was the fellow who in that short-lived reign of Joe Clark proposed a couple-of-cent increase in gasoline taxes. It's been downhill ever since for him. He even managed to get on the wrong side of the woman's movement. Maybe that's why he is quitting now with a female prime minister steering the ship of state.

The gentlemen of the Senate wanted a bit of a raise. With their customary political astuteness they chose the wrong time and the wrong amount. Somebody let them know that perhaps it would be better to postpone their demands. The House of Commons, now adjourned for summer vacation, will be expanded to 301 seats from the current 295. Based on the 1991 census Ontario will receive four more seats for a total of 103 and British Columbia will get two more seats for a total of 34. All other provinces and territories will keep the same amount of seats.

★ ★ ★

Somebody ought to tell the Yankees about the Free Trade Agreement. They keep slapping import duties around as if they were beer-and-wurst at an Oktoberfest in Germany.

★ ★ ★

Now for a quick trip around the world picking up items of human interest. The *Times of India* reported the temperature in New Delhi at 45 degrees Celsius. Sitting on the sidewalk there could give a person blisters at inconvenient places.

The other Delhi paper, *The Hindu*, features a matrimonial page: bridegrooms and brides wanted — a rich variety of hundreds of choices.

Japan's government fell apart. Maybe it was the motion of non-confidence that did it, but on the other hand they had also pondered the question of how best to write the character for the word "woman" in official documents. The method used featured rather prominently the character for broom. Could be that that caused the government to flee in disarray?

The World Conference for Women will be held in Beijing in 1995, and the Vienna Philharmonic is still allowing no female musicians in its orchestra.

★ ★ ★

Advance notice of other meetings: Group of Seven annual summit meeting July 7-9; Clinton-Yeltsin return summit sometime this year in Moscow; and the NATO pow wow will also be held this year.

★ ★ ★

Japan's humiliated prime minister should read the *Jamaican Weekly Gleaner.* It offers the solution to his problems as the following ad shows: "Alfred Dunhill removes evil and bad luck. Probes into your future. Crystal ball reading free by telephone. Reveals your destiny: love, marriage, business, falling hair and lucky numbers. Guaranteed help." Readers with falling hair can call me for Alfred's telephone number.

★ ★ ★

The *Irish Times* was excited about the fact that Dawson Stelfox became the first Irishman to stand on the summit of the world's highest mountain: Mount Everest. Pretty soon they'll need a traffic cop there.

Even in India life is full of bitter disappointments. A correspondent in *The Statesman*, an important Indian paper, saw the following written on the cover of a two-wheeler taxi: "Do one Good Deed a Day." And with disillusion dripping from the writing the correspondent reported that the driver jumped a red light. People are letting each other down all over the world.

★ ★ ★

There was a U.N. sponsored Human Rights Conference that barred the Tibetan Dalai Lama from attending. Chinese pressure accomplished that remarkable feat. There are rumours which have it that negotiations between Tibet and China are taking place. The Chinese have persecuted people of Tibet's traditional religion.

★ ★ ★

Let me conclude with another item from the *Irish Times* which suggests that the Queen Mother should take over from her daughter. "She," writes the paper, "would not have embarrassing conversations on mobile phones." Just an idea.

Carl Tuyl is chaplaincy coordinator in Canada for the Christian Reformed Church and is a member of the Ontario Multifaith Council on Spiritual and Religious Care.

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Editorial

ICS statement: bridge over troubled waters?

The Institute for Christian Studies has once again gone through a difficult period of reassessment. This time the re-examination had to do with the papers presented by two senior members at a June 1992 academic conference entitled "An Ethos of Compassion and the Integrity of Creation." Drs. James Olthuis and Hendrik Hart presented ideas which a number of conferees found incompatible with the vision of the ICS.

What made the matter difficult for the board, which had to deal with the fall-out, is that the process raised the inevitable questions of academic freedom and whether or not differences emerging among ICS senior members are fundamental ones. The board eventually concluded that the differences it had with Hart and Olthuis were not significant enough to warrant a separation of ways.

To allay fears that Olthuis and Hart had taken hold of the ICS steering wheel, the board decided it would reaffirm the vision that has until now guided the ICS. During his rounds to the constituency, president Harry Fernhout has talked about "centering" the Institute. The idea is that the views of Olthuis and Hart as expressed in their June 1992 papers are considered peripheral views. They do not lie at the heart of what the Institute is trying to accomplish.

It is reassuring to those supporters who believe that Hart is setting up a dichotomy between respect for creation norms and compassion to hear the president say that that is not where the centre of gravity lies at the Institute. And those who dislike Olthuis' (and Hart's) attempts to find justification for trothful same-sex relationships in the Bible are happy to hear the board say that it "affirms that God's intention for human sexual relations ... was and is a woman and a man in a permanent bond of troth."

At the same time one wonders whether the ICS can pull off this "centering" in the long run. Does centering imply that Hart and Olthuis must be marginalized? We doubt that these two strongly focused individuals will allow themselves to be sidelined. It could be done perhaps if the Institute had over a hundred senior members on staff — but with a faculty of eight? Besides, Hart and Olthuis are attracting a lot of students who like their "ethos of compassion" approach.

How weighty is a board-stated affirmation that the norm for sexuality is a marital union between a woman and a man if members of the teaching staff do not have to agree with that affirmation? What if some day all members of the faculty disagree? And does the freedom to affirm other positions mean that faculty members are entitled to their different views but they may not publicly state them? Or may they freely propagate what the board judges to be against the norm?

When two "senior" senior members tilt the ICS vision one way, can we expect future appointments to provide ballast on the other side of the ship?

We don't envy the position of the ICS board. We wish the Institute staff well and support them with our prayers. But we certainly regret that, at a time when our society needs a clarion call on the need to reform scholarship according to biblical and creational norms, norms which include the need for compassion, part of the sound coming from the Institute will be dissonant and confusing.

BW

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Don't cast out anger and lust; crucify them!

I talked on the phone with Gene Aven a few weeks ago. Aven is an evangelist from Bow, Washington, who has intimate knowledge of the occult. I asked him what he thought of the practice of exorcism. In some Christian churches all kinds of sins are treated as evil spirits which must be cast out. According to these churches, Christians are plagued by such "evil spirits" as anger, pride, lust and so on.

Aven gave what sounded like a very biblical answer. Calling these sins evil spirits is a cop-out, he said. That's like saying, "The devil made me do it." We are not told by God to cast out these sins; we are told to crucify them.

Aven acknowledges that Satan is very busy in the lives of people and that there are occasions for evil spirits to be cast out. But he links the ready identification of sins as evil spirits with the occult.

Aven's answer, we believe, is in keeping with what God teaches us in Galatians 5:24 — "Those who belong to Christ Jesus have crucified the sinful nature with its passions and desires." What some of these passions are is described a few verses earlier (19-21): sexual immorality, impurity and excessive indulgence in eating and drinking (debauchery); idolatry and witchcraft; hatred, discord, jealousy, fits of rage, selfish ambition, dissensions, factions and envy; drunkenness, orgies and the like.

Crucifying our sins means that we nail our old nature and our sinful acts to the cross with Jesus and that we consider ourselves as having died to them. It's as if God is saying to us, "As long as you live out of Easter, you will not sin again."

But the reality of not living out of Easter tells us that we are not done with our sins. Crucifying one's sinful nature is unfortunately a Christian's daily task. As Aven pointed out, if sins were evil spirits to be cast out, they should never reappear. When they do reappear, we will know that they are not evil spirits after all, but merely our old nature acting up as if it has a right to live.

It helps to be realistic and biblical. We think that's one of the hallmarks of being Reformed.

BW

Rural routes

Maynard Vander Galien

Worm pickers de-worming farm pasture fields

The seagulls that periodically invade farm fields looking for tasty meals of big, juicy earthworms are getting lots of competition in some farming areas of Canada. Big competition too.

Vietnamese immigrants have de-wormed many farm fields in Ontario this spring and have picked millions of earthworms during the calm, humid night hours.

Worm-picking gangs have been in the news in some areas of the country these past two months. One incident involved two groups of worm-picking Southeast Asian immigrants, one from Toronto, the other from Hamilton, Ont., who arrived at the same spot on the same farm near Georgetown, Ont. They battled it out before any worms were picked. An argument broke out over who had the right to be there. The groups then went at each other with steel bars and a man from one group of pickers rammed his vehicle at the opposition worm-pickers. Police and ambulances were needed to transport 13 wounded to hospital. There was no mention in the newspaper reports of the incident of either group asking the farmers' permission to "harvest" his worms.

In May, a van carrying worm pickers overturned on Hwy. 401 on its way to Toronto. Most of the passengers fled the scene, causing police to suspect they were illegal immigrants.

I watched some Vietnamese immigrants from the Ottawa area harvest worms one night this spring in our area. The worm pickers — brothers, sisters, uncles and other family members — will arrive at a farm around 9 p.m. and will move through a field like silent ghosts and pick until 4:30 a.m. or so if it is a good night for picking. The pickers in our area have been very polite and have asked the farmers for permission to enter their property.

The worm pickers like to pick after a warm rain but will pick any night it isn't too cold and windy. One picker said a 15 km wind is okay but a 30 km wind is no good as the worms get back into the ground too quickly when it's windy.

The pickers wear headbands that secure a light (like a miner's light) to their foreheads so their hands are free for picking. A small pail is fastened to the bottom of each leg to hold the squiggly worms. Some pickers also carry a small pail of sawdust and periodically wipe their slimy hands clean. Other pickers wear rubber gloves.

Is everybody fishing?

I'm a little puzzled how all these millions of worms are being sold to go on the ends of a fishhook. Over $100 million worth of worms goes to the United States, according to one man who until 1990 ran a worm business worth $1.5 million a year.

The worm pickers I spoke with said they are paid $25 per 1,000 worms and the worms are sold to fishermen and bait shops. Is everybody in North America taking up fishing? I doubt it. There is a big demand for the worms in the U.S. where some end up on dinner plates in various ethnic communities. The worms are high in protein and are considered a delicacy by some people.

One area farmer I spoke with said the worm pickers like this sheep farm for picking. The pasture grass has to be short-cropped, preferably grazed by sheep or horses. When the grass is short the worms stick their heads out when they see the light and the pickers just pull. And pull and harvest they do. By the millions.

What I can't figure out is why farmers would give away their precious earthworms. Our soil needs the worms. It's like giving away our topsoil.

Maynard Vander Galien farms in the Ottawa Valley (Renfrew, Ont.), and writes weekly columns for area newspapers.

U.N. report implicity criticized spiritual and moral decline

Your provocative editorial "How well-off are Canada's poor people?" (June 11) correctly reminds us that there is more to poverty than meets the eye. Poverty obviously has different dimensions, including people's basic material *and* non-material needs.

You are right: "Poverty is too complex a reality to simply say that an apartment and a television set make a person well-off." Indeed, affordable housing and access to media that can help us understand the world we live in are *essential* to a meaningful life. So are worthwhile work, adequate income security, education, and health care, as well as a supportive community that is vitally interested in human and environmental well-being.

While I may disagree with your assertion "What poor Canadians need is not more income," your subsequent point is well taken: "What rich and semi-rich Canadians need is less income." Certainly, if a more responsible lifestyle were adopted by all, and if we Christians would take the lead (1) in breaking with individualism and materialism, (2) in committing ourselves to love and justice for all people, we would help our nation become a more caring and sharing society — a society that encourages the practice of stewardship, equity and fairness for all, including the millions of homeless and hungry neighbours the world over.

Foreign aid stagnates

In this connection, I want to refer to the recent study "The Reality of Aid," the first report by non-government development agencies around the world to analyze foreign aid. This study found that developed countries spend a "pitifully small" percentage of their foreign aid to help the world's poorest people even though 14 million children will die this year from *preventable* causes related to poverty.

The report points out that in the 20 years before the June 1992 Earth Summit in Rio, foreign aid stagnated. "At 0.33 percent of GNP (Gross National Product) in 1991, it was less than half of the U.N. target of 0.70 percent," it says. (Canada contributed 0.45 percent; the U.S. 0.20 percent; the Netherlands 0.88 percent. Canada's contributions are being cut back by the Conservatives to 0.39 percent, the lowest since the early 1970s.)

You doubt that a U.N. report, such as the recent one criticizing our government about "the persistence of poverty in Canada," can lead us to the discovery that "real poverty is a lack of caring people, a lack of community, a pervasive individualism that isolates people and demoralizes them" although, in fairness, the U.N. committee also noted positive aspects such as "improvements to maternity and parental benefits and important initiatives to prevent child abuse and neglect and address domestic violence.")

Our moral obligation

You wish "the U.N. committee had scolded Canadians for their moral and spiritual decline...." But isn't that what the U.N. Committee did, albeit implicity, by publicly reminding our governments, and us, that we are *not* honouring the International Covenant on Economic, Social and Cultural Rights which Canada officially agreed to respect and implement?

Aren't we Christians also morally obliged to help eliminate these violations of this international covenant? We could do so by developing a more compassionate and stewardly way of life *and* by urging our political representatives to accept and exercise their public duty to the poor and the powerless both at home and abroad.

I hope that during the forthcoming federal election campaign we Christians, our churches and Christian organizations, will increasingly become an integral part of the national debate. I pray that we will seriously join the spiritual struggle for justice for all. May all of us do so in public ways which clearly show that the followers of Jesus are a living community of caring people who are actively concerned about the well-being of others.

Gerald Vandezande
National Public Affairs Director
Citizens for Public Justice
Toronto

A provocative picture

After receiving the *Christian Courier* of June 18, I was struck by a picture on the front page with the heading "Moment of Grace." After looking at the picture and reading what was underneath the picture, I was wondering for what reason this picture with its heading was placed on the front page of the *Christian Courier.*

Why provoke more anger and tension within many members of the Christian Reformed denomination?

I would like to finish with a passage from 1 Corinthians 10: 23-24: "Everything is permissible, but not everything is beneficial. Everything is permissible but not everything is constructive. Nobody should seek his own good but the good of others."

Peter VandenBerg
Gorrie, Ont.

Politics

Democracy fails in Alberta

John Hiemstra

Although 56 percent of Albertans voted against the Conservative Party in the June 15 election, the party still won 61 percent of the seats and a majority government. Is representative democracy working in Alberta?

The election highlights two major problems with representative democracy, both directly connected to Alberta's outmoded electoral system. First, our electoral system often produces unfair and inequitable results. Second, the electoral system is weakening representative democracy.

Electoral system unfair

The electoral system Alberta uses to determine who will represent us in the Legislature is the "plurality" system. The province is divided into 83 districts that correspond to the 83 seats in the legislature. The winner in each district is decided by the "first-past-the-post" or plurality electoral formula. Simply put, the candidate in each riding who wins more votes than the other candidates — even if he or she wins less than 50 percent — is declared the winner and takes the seat as MLA in the legislature.

In the recent election, Tory candidates were "first-past-the-post" in 51 ridings, the Liberals in 32 ridings and the New Democrats in none. Did our electoral system produce fair results?

In fact, Alberta's electoral system seriously distorted the wishes of Albertans. It missed the mark when it translated the 44.4 percent of the popular vote won by the Tories into 61 percent of the seats. Our "winner takes all" electoral system left the 11 percent of Albertans who voted New Democrat totally unrepresented with zero percent of the seats. Only the Liberals' 40 percent of the vote was translated into a reasonably accurate 38.5 percent of the seats.

This is not a new phenomenon. In the 1989 election, Don Getty won an incredible 71 percent of the seats with only 44 percent of the vote. Fifty-five percent of Albertans voted for the Liberals and New Democrats but they won only 29 percent of the seats. Is it fair when so many citizens are not represented by the party they voted for?

Alberta should replace the "plurality" electoral system with some form of proportional representation (PR). If the widely-respected "list system PR" had been used in Alberta's election, for example, the results would have been as follows: (see box)

Party:	% of total votes	number of seats under PR	% of total seats
Conservatives	44.3	38	46
Liberals	40	34	41
New Democrats	11	9	11
Other Parties	4.7	2	2
	100	83	100

A PR electoral system would make every vote count and thus give the voters what they voted for. No longer would your vote be lost if you did not support the "winner" in your riding. If you voted Conservative you would be represented by the Conservatives. If you voted New Democrat, you would be represented by New Democrats. Under PR, the legislature would better reflect Albertans' view and opinions.

PR also has the advantage of eliminating the need to redraw electoral boundaries. PR uses larger multi-member districts that eliminate any partisan advantage in re-drawing riding boundaries. This would rid politicians of the temptation to corruptly redraw boundaries, something that has plagued Alberta politics for the last year.

Alberta's plurality electoral system is not only unfair but also weakens representative democracy. Many voters are cynical about Alberta's pragmatic political parties and the parties' use of party discipline to advance their own interests. More significantly, many Albertans no longer believe that their MLAs represent them.

Representative democracy was a necessary creation in response to the increasing number of citizens who were entitled to be involved in politics but who lacked the time or energy to study political issues and devise fitting solutions. Today, most Albertans expect their representatives to engage in policy-making for them.

Alberta's plurality electoral system, however, fails to give our representatives a clear mandate and does not allow voters to hold MLAs responsible for their actions. Representative democracy depends on a strong relationship between voters and MLAs. However, the plurality system is weakening this relationship in four ways.

Four weaknesses

First, the plurality electoral system requires politicians and parties to compromise too early in the electoral process. Before an election, politicians are forced to develop lowest common denominator policies that will appeal to a plurality of voters in each riding. This produces pragmatic, look-alike parties.

As a result, the recent provincial election focused on the party leaders and image, while down-playing principles, policy platforms, and the teams of politicians behind the leaders. This makes it difficult for voters to know what the candidates and parties stand for. Between elections, voters do not know what to hold their representatives accountable for, nor do the governing MLAs know what mandate they received from voters.

Second, the plurality system encourages MLAs and political parties to reflect the trivial concerns of their geographical districts while ignoring the substantial principles of the voters. The much vaunted "close contact" between a representative and a voter in the plurality electoral system is largely illusory. Certainly, if a voter has trouble with the department of social services, her MLA will help. But should you want your MLA to represent your principles in a debate on major social legislation, she will refuse for fear of offending other voters who are needed to win the next election.

MLAs seem to feel very little obligation to act for their voters on important matters except when necessary for re-election.

Third, the plurality electoral system is undermining representative democracy when voters turn away from indistinct political parties and to interest groups for "better" representation. Unfortunately, the parties have responded to this challenge to their representative role by merely becoming brokers for the interest groups.

Fourth, many Albertans who are frustrated with the bland political parties encouraged by the plurality system, are pushing for reforms such as recall, referenda, and initiative. However, these measures would only further undermine representative democracy. Recall weakens the MLA's ability to act decisively on difficult issues, while initiative and referenda totally bypass the elected representative.

Clearer principles

Adopting a PR electoral system would strengthen our representative system by encouraging a new dynamic. PR would still rely on political parties and party discipline, but would force parties to define how they are distinct from the others in order to attract votes. Parties would be encouraged to develop clearer principles and to define their policy platforms. This would allow political parties to become vehicles for giving MLAs mandates and for holding them accountable between elections. MLAs would clearly be obliged to act in accordance with the principles and policies which they agreed to with their supporters, or their party would lose support in the next election.

This would be a clear advance over the plurality system which limits voters to rubber stamping or jettisoning representatives at election time.

While PR encourages a sense of obligation between representatives and their supporters, it does not guarantee this outcome. PR allows parties and governments to be as good or as flawed as the people they represent. PR leaves the public free to decide which groups or principles or approaches they want represented, by creating parties to reflect these concerns. It also leaves the voters free to decide which parties they want to be represented by in the legislature. For example, if 11 percent of Albertans want the New Democrats approach to political issues, PR will give it 11 percent of the seats, no more and no less.

Evidence from other countries also shows that PR is superior to Alberta's system in increasing the representation of women, ethnic groups and cultural minorities.

The experience of the last election shows that representative democracy is not working well in Alberta. Reconsideration of our legislative practices is already under way. Now is the time for Albertans to consider adopting an electoral system based on proportional representation. Such a system would increase the fairness and equity of our elections and strengthen representative democracy in Alberta.

Dr. John Hiemstra is assistant professor of political science at The King's College, Edmonton.

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Cinema summaries

Marian Van Til

Jurassic Park

*Rated **PG***
Stars Sam Neill, Laura Dern, Jeff Goldblum, Joseph Mazzello, Arlana Richards, Richard Attenborough, Bob Peck
Screenplay by Michael Crichton and David Koepp from Crichton's novel
Directed by Steven Spielberg

Despite the fact that Hollywood studiously and jealously avoids granting Oscars to former whiz-kid director Steven Spielberg, Spielberg's movies have a way of turning into pop-cultural events (remember *E.T.*, *Jaws*, *Close Encounters*, the *Raiders of the Lost Ark* series?). *Jurassic Park* has been out only a couple of weeks but already qualifies. In fact, with savvy marketing — including mountains of film-related merchandise and McDonalds getting into the act by selling tiny toy dinos and soft drinks in *Jurassic Park* plastic cups — the film was already turning into an "event" even before it opened.

There has been a lot of interest in dinosaurs the last couple of years; kids everywhere seem drawn to these old resurrected dragons. For a while now, to satisfy those yearnings kids have been able to tune in to a couple of weekly TV programs starring the creatures in animated or model form. And now, the June 14 issues of *Maclean's* and *Newsweek* have dinosaurs on the cover. But not just for scientific interest's sake; the articles are tied in with the dino craze (or "blaze") which is being fanned to roaring proportions by *Jurassic Park*.

The irony is that the movie, as you've probably already heard, is not really for kids; not young kids, anyway. These Crichton/Spielberg dinos are not polite, cute creatures a la *Barney & Friends*. They're "real," scaly, vicious, out-sized reptiles who tear people limb from limb and make the ground shake when they lumber towards you looking for their next meal. (And don't underestimate their speed!)

Perhaps the greatest achievement of *Jurassic Park* belongs to its host of special-effects artists. Viewers don't doubt for a second that these creatures are real. And that makes it easier to suspend disbelief throughout this whole, otherwise unbelievable, story.

Technology run amok

That story centres on the wild schemes of John Hammond, a brilliant scientist/entrepreneur (played with relish by British director Richard Attenborough) who has been able to reconstruct dinosaur DNA from traces of blood found in a 65 million-year-old mosquito. Hammond has cloned various kinds of dinos (how he gets at least four species of creatures and a number of extinct plants as well from one petrified mosquito is left to the imagination). He has put them all into a vast "park" on an island somewhere near Costa Rica. There's a high-tech security system that keeps the giant reptiles roaming in designated areas of the park.

Before Hammond opens his one-of-a-kind park to the public (with the potential, of course, of making zoo-fulls of money) he brings in several dinosaur specialists to look the place over. And he brings his two grandchildren along for the ride.

The grandchildren, probably 10 and 13 years old, are there to provide alter-egos for audience kids of similar age. When the dinos go after the kids it's not unlike the battles some of us fought with other dragons and monsters when we were young — except that we mentally envisioned our "monsters," and these come alive on a huge screen, in some theatres accompanied by a digital sound system that makes them sound like they're breathing down your neck.

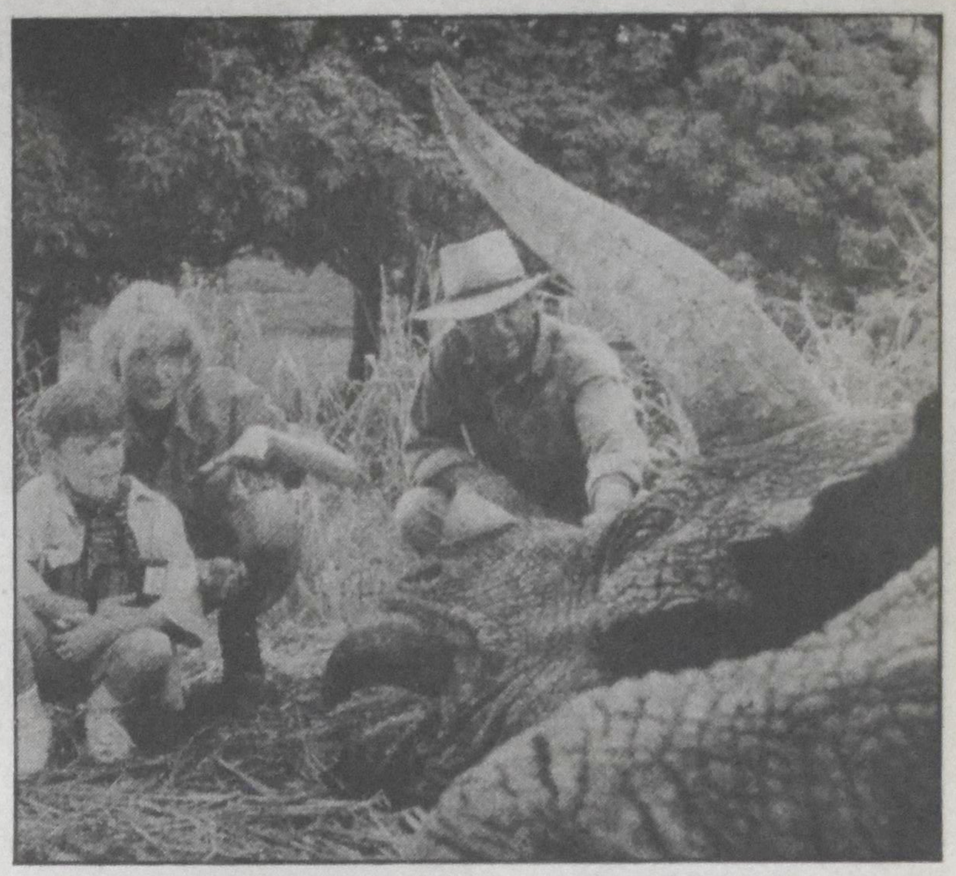
Nature will control us

There's a traitor in the midst of Jurassic Park who wants his own big money and thinks he has a way to get it. When, due to him, the security system and other high-tech paraphernalia are disabled, the dinosaurs swing into action and the whole place runs amok.

There's a moral here, though a lot of people may miss it for all the excitement and mayhem. It's an admonition for society on the brink of the 21st century, and it's similar to the warning that Mary Wollstonecraft Shelley's *Frankenstein* made coming into the 20th century: don't try to manipulate nature; the consequences may be devastating. And *Jurassic Park* has an additional warning for modern, materialistic audiences: don't let greed control how you use science and technology.

The difference between *Jurassic Park's* admonition and *Frankenstein's* is that Shelley's was grounded in a belief in God, whose prerogative it is as Supreme Being to control nature. But *Jurassic Park's* warning is more of the "don't mess with Mother Nature," variety, where Nature with a capital N is itself the force of life.

Jeff Goldblum's character, mathematician Ian Malcolm,



sums it up in one sentence: "God created dinosaurs, then God destroyed dinosaurs; then God created man, then man destroyed God; and man created dinosaurs; and who's going to destroy them now?"

The authors, via Malcolm, are proponents of what's known as the "chaos theory," which, simplified, says that we can never predict beyond a step or two what's going to happen in nature. So when John Hammond thinks he's in complete control of his dinosaurs and the artificially created ecosystem he has put them in, he's deluding himself.

Some might see it as ironic that a film so dependent on high-technology points out the dangers of technology. But Spielberg and friends don't see technology in itself as the danger; just its misuse, and the assumption that because we're "in control" nothing will ever go wrong. One might still ask, however: if we accept Spielberg's "chaotic universe," what qualifies him or any of us to assume that we're not misusing both technology and nature?

Peter Brouwer loved people and newspapers

PHOTO THIS WEEK

Stan de Jong

OSHAWA, Ont. — Peter Brouwer, former writer and graphic artist for *Calvinist Contact*, died on June 15 at his home in Oshawa, following a brief battle with Lou Gehrig's disease. Brouwer was 58.

Brouwer worked alongside Adolf Otten, managing editor of *Calvinist Contact*, during the 1950s. Before that both Otten and Brouwer worked for *De Nieuwe Drentse Courant* based in Assen, the Netherlands.

When Otten immigrated to Canada in June 1954, he started working for *Calvinist Contact*, which was then a fledgling Christian weekly published under the auspices of the Christian Reformed Immigration Societies in Canada. In 1955, the 20-year-old Brouwer joined Otten in Toronto, where C.C. was published at that time.

Brouwer had a colourful media career spanning more than 30 years. He was the founder and publisher of Oshawa's *This Week*, which was launched in 1970. Before that he worked for numerous Ontario newspapers.

In 1980 Brouwer moved to Calgary, Alta., where he developed a keen interest in agriculture. He became editor of *The Alberta Farm and Ranch*.

Rev. Henry Wildeboer of Zion Christian Reformed Church knew Brouwer well both in Calgary and Oshawa. Wildeboer said in an article in the June 16 issue of *This Week* that "Peter had a sparkly sense of humour. He basically loved people. He loved life."

Peter Brouwer is survived by his wife Helen and six children.

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Church, Marian Van Til, page editor

Nigerian visitor to CRC synod illustrates church's global impact

Timothy Penning

GRAND RAPIDS, Mich. — Gratitude was the major issue on the mind of Rev. Timothy Mkena when he took the podium to address the 1993 Synod of the Christian Reformed Church last month. Mkena, general secretary of the Church of Christ in the Sudan Among the Tiv (NKST), came to Grand Rapids, Mich., as a fraternal delegate to the CRC's governing body.

"Permit me to doff off my cap to salute you, the CRC, and the vision you have to be involved in mission work in many parts of the world," Mkena told the 184 American and Canadian delegates. "Today we have no missionaries among us but we are grateful that Christian Reformed World Missions continues to extend a big hand of fellowship in terms of grants to certain ministries of the NKST."

The Tiv people, concentrated mostly in Benue State and in eastern Nigeria, were first evangelized in 1911 by the Dutch Reformed Church Mission of South Africa. The CRC became involved in the work with the Tiv in 1948. When the South Africans were forced to leave in 1961, the CRC took over the mission work. Over the years, missionaries have given responsibilities to Tiv Christians who had been trained for their positions. The last missionaries, teachers at the NKST's Reformed Theological College of Nigeria (RTCN), left the field in May of this year after graduation.

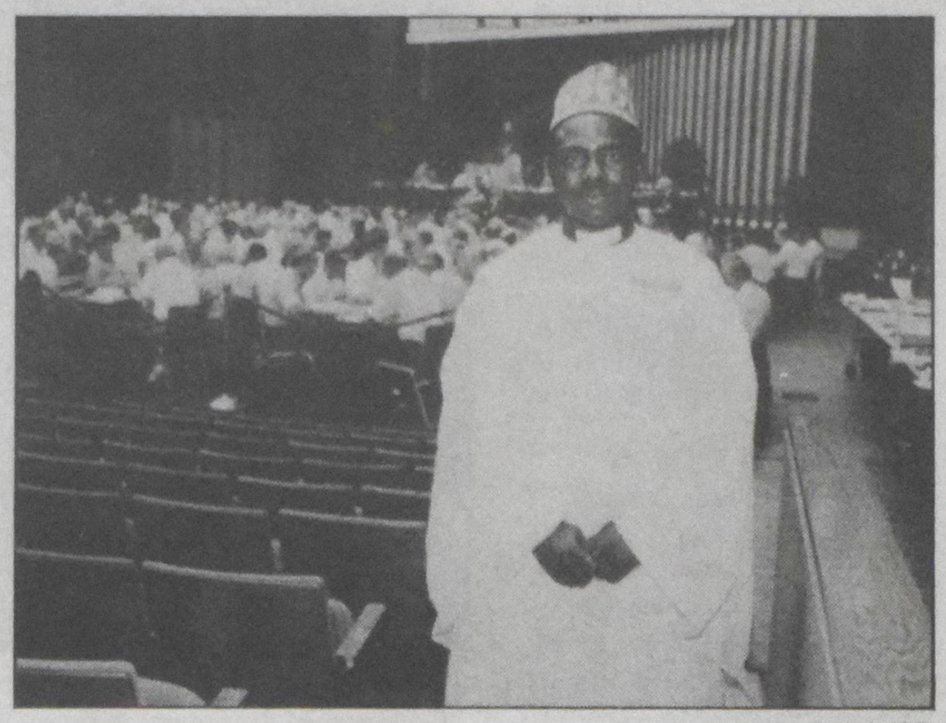

PHOTO EDWIN DE JONG, COURTESY CRWM

Rev. Timothy Mkena was a fraternal delegate to the 1993 Synod of the Christian Reformed Church held in Grand Rapids, Mich., from June 8-18.

Fast growth

While initial development of the NKST was slow — only six baptisms in the first 20 years — recent statistics show a denomination that is outpacing the CRC in growth. The NKST has 187 organized congregations and 260 ordained pastors. At the end of 1992, baptized membership was more than 130,000. The current CRC membership is just over 311,000 for the United States and Canada. The NKST estimates between 600,000 and one million adherents are coming to their churches and 2,600 preaching centres around the country.

"We are growing rapidly," Mkena said, in an interview between synod meetings. "Every year we get so many people baptized. For example, one church in Gboko baptizes over 1,000 adults every year. The numbers would be really astounding if we didn't have strong requirements before baptism."

Careful preparation

Newcomers to the NKST wait at least four years before they are baptized. They spend two years studying catechism and another two years in a "seekers" class. Finally, they are asked to take a vacation and leave their jobs and families for a two-week baptism preparation class. While the NKST baptizes infants, the real growth of the church is coming through such adult education and baptism.

"For the seven years I was a pastor in a church I baptized more adults than infants," said Rev. Abraham Mbachirin, currently studying at Calvin Seminary. "It was the opposite when I came to the United States. I met some pastors who have never baptized an adult in 40 years!"

Kkena attributes the growth of the NKST to its many ministries. In addition to its 700 evangelists, the denomination has an agriculture program, orphanage, 130 health centres and clinics, nine hospitals, 19 secondary schools and three colleges, including RTCN. Through grants from Christian Reformed World Missions, seven Tiv pastors, like Mbachirin, are able to obtain advanced degrees in order to join the faculty at RTCN. The pastor-training college has a faculty of only six to meet the needs of up to 100 students each year.

Need medicine books, doctors

Mkena, who has been general secretary of the NKST since September of 1991, shared his needs and goals with synod. He requested donations of medicine, which is hard to come by in Nigeria, and volunteer doctors to teach at their large hospital in the city of Mkar. Books are also in demand — Mbachirin only had one volume of a Matthew Henry commentary during his seven years as a pastor, making it difficult to prepare sermons. The NKST is asking retired pastors to donate such resources.

Despite their needs, Mkena said the NKST has plans for even greater growth. It will focus more on youth and urban evangelism, reaching out to Nigerians outside the Tiv areas. Nigeria has one-fourth of all black Africans, and more than 20 cities with populations exceeding 100,000. Already the NKST has churches in almost every state in the country.

REC interim committee drafts new vision and mission statement

GRAND RAPIDS, Mich. (REC) — The interim committee of the Reformed Ecumenical Council (REC) held its annual meeting in South Africa this year. The committee is the executive committee of the Council, acting for the Council between Assemblies.

Last year's Assembly at Athens asked the interim committee to "see to the formulation of a strategic planning statement" for the REC. This request arose from a discussion at the assembly about the changing identity of the council and the different views among its members about what the council should be doing.

The interim committee decided that the first step in a strategic planning statement should be a discussion of the vision and mission of the REC. By *vision*, the committee meant to set a course for the council. They called it a "description of our desired future." They proposed one sentence for a vision statement:

The Reformed Ecumenical Council, an international body of evangelical Reformed and Presbyterian churches, shall preserve and develop the Reformed faith among its members, with the wider Church of Christ, and in the world to the benefit of all.

A commentary explaining how the key words were conceived was appended to the vision statement.

By *mission*, the interim committee meant a statement of basic purpose. The REC has formal purposes in its Constitution, but the committee tried to give life to the vision statement by drafting a one page explanation of purpose in fresher language.

After one further review, the interim committee will send the document to the REC member churches, to churches that have recently left the REC, and to churches that are applying or showing interest in applying for membership. The document will also be discussed at other REC meetings and conferences. In 1996 the Assembly will debate these statements, and should make a start on the planning elements of the strategic planning statement.

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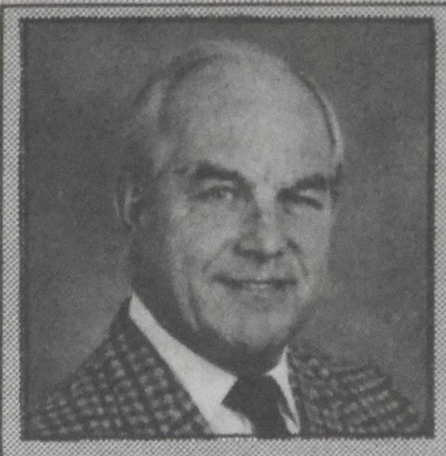

CANADIAN CHURCH SCENE

Jacob Kuntz

Canadian Church Press convention

In the issue of May 11, 1993, the editor of* Christian Week *informed his readers about the annual convention of the Canadian Church press, held in Winnipeg. He also presented interesting facts concerning various magazines and told us about the mood of the convention. Here follows part of his report.

"On the last weekend of April, editors and other staff of some 45 Canadian Christian papers met in Winnipeg for the annual convention of the Canadian Church Press. It was the first time in many years that the convention had been held outside of the southern Ontario area.

"It was probably the first time too that the proportion of new papers joining the group had such a strong evangelical flavour — at least nine of the 12 new papers to join represented evangelical groups or institutions. About 70 papers now belong to the association, from a large circulation tabloid like the *Anglican Journal*, with over a quarter of a million subscribers, or the *United Church Observer*, with around 170,000 paid circulation, to the Presbyterian renewal fellowship magazine *Channels*, with 1,200 circulation, or the ecumenical journal *Grail*, with 1,300 circulation.

"In between are ones like the *Pentecostal Testimony* with 26,000 circulation, the *Mennonite Brethren Herald* (14,800), *Faith Today* (approximately 20,000), *Catholic New Times* (11,000), *Christian Info News* (26,000) and *Christian Week* (11,000).

"Christian journalism in Canada represents a considerable range in terms of theology and ideas dealt with. On issues that touch on fundamental values — like abortion, euthanasia, acceptance of homosexual practice, marriage and divorce — the positions may vary widely. Yet for many there is a remarkable consensus, as one might hope there would be. A convention such as the one in Winnipeg provided some sense of that.

"The magazines and newspapers of the Canadian Church Press play an important role within their church constituencies. Most are denominational. Some represent missions or schools. A few have a transdenominational role, though usually within a particular church tradition.

"Most struggle to remain strong financially. Major postal rate increases down the road could signal a troubled future. Yet there is a remarkable spirit of optimism. There is a sense of mission to most of the papers that will help them through many a rough stretch. God is building the church through the Canadian Church Press and most believe he will continue to find a way to use them as long as print remains a way of communicating between God's people in this country."

The double standard

The* Free Methodist Herald *is very consistently against abortion. The plan of the government to ban pro-life picketers from standing closer than 500 feet from abortion clinics has aroused the ire of the editor. In the June issue this is what he wrote under the title "500 Feet from Death":

"Pro-abortion activists, many feminists, Planned Parenthood of Canada and many in the intelligentsia think it's a perfect normal move. They want pro-life picketers to be banned from standing and picketing any closer than 500 feet from abortion clinics.

"Strange, isn't it? These are the same people who never utter a peep about picket-line violence by striking unions. You know, where people who need a job risk their lives to drive in to work. These are the same people who would think nothing of the entire civil service of a province shutting down government offices to fight a tight provincial budget. Try legislating unions and civil servants to stand 500 feet away from the target of their protest and see what happens.

"Fortunately, pro-life workers are taking to the newspapers to point out the double standard and have fought back against the groundless accusations that pro-lifers are harassing women coming for abortion. Yes, they're harassing them, if you take calm counselling and the offering of factual data and the offering of help as harassment. Which, of course, the pro-abortion axis does, since any kind of disagreement with their views is seen as harassment. This is not to say there hasn't been violence by pro-lifers; but in Canada that is very rare indeed.

"*The Herald* salutes all those contributing to the pro-life cause, the great Christian challenge of this century. Yes, evangelism is our central concern. But imagine our descendants clucking their tongues a century from now, saying, 'Just think, they wanted to fill churches with more people — people who joined them in ignoring the holocaust going on around them as an issue outside their mandate as Christians.' "

Women in the church

The Mennonite Brethren Church of North America will hold its 59th convention this month in Winnipeg. One of the issues to be discussed will be (you guessed it) "women in the church." (See the June 11 issue of the* Mennonite Brethren Herald*).

The board of faith and life comes with a specific recommendation to the convention, introduced by the following remarks on Page 9:

"Our board has been asked for guidance on this crucial issue presently being discussed in the evangelical world. This topic has been debated in our periodicals since 1974. A task force of men and women worked for a number of years with this topic. Then the previous board of reverence and counsel received the mandate to publish a book. This book, *Your Daughters Shall Prophesy*, published in 1992, was sent to all our pastors with the encouragement to study it in the local church. This book pleads for allowing women the freedom to minister in our churches according to the gifts they received by God's Spirit.

Another book by Clouse and Clouse called *Women in Ministry: Four Views* was also sent to all the churches in order to help churches understand the diversity of opinion on this issue. We will be presenting a recommendation to the Winnipeg delegates.

"The Mennonite Brethren Church has formally discussed the role of women in ministry since 1974. All study conferences and resolutions have affirmed the giftedness of women for ministry. All churches are blessing women for ministry within the congregation.

During the past triennium, Mennonite Brethren have again in good faith examined the biblical material and arrived at different and sometimes opposing views on the question of women in leadership. Despite our efforts, we are unable to come to consensus on the issue at this time. For these reasons, let us agree that neither this matter, nor the various convictions regarding it, shall be used to question or doubt one another's Christian integrity and faithfulness.

We covenant that this issue shall not be a test of our faithfulness to Christ. We also resolve not to break the bond of fellowship with one another on this issue, but to allow for diversity of conviction and practice in the appointment of women to pastoral leadership in ways that are consistent with the governance patterns of the local congregation."

No tolerance for clergy

The* Presbyterian Record *of June 1993 says that "too long the church has been more concerned with the reputation and the careers of its leaders than with truth." It agrees with an article (published in the same issue) by Mariano Di Gangi who proposed "zero tolerance" for sexual misconduct on the part of clergy and other professional church workers. The* Record *will not hesitate to report such misconduct in its pages.

"We agree that matters of sexual abuse are best handled through the courts of the church when they act responsibly and call their members to accountability. However, too often in the past, acts of abuse have been passed over with hardly more then 'I'm sorry' or 'I'll try to do better in the future.' As a result, the church has been a purveyor of 'cheap grace.' In the face of injustice, the *Record* feels an obligation to report these matters in its pages.

"We hope if our readers know the possibility exists that we will report cases of sexual abuse in the leadership of the church, this will act as a deterrent to potential abusers and lessen the possibility of offenders moving from community to community, their behaviour unchecked."

Jacob Kuntz is pastor-emeritus of the Christian Reformed Church of Kitchener, Ont. He currently lives in Brampton, Ont.

News

Churches will hear about meeting the needs of the world

Rachel Boehm Van Harmelen

BURLINGTON, Ont — Christian Reformed churches need to renew their commitment to serve their neighbours, says a denominational taskforce focusing on hunger. Now that the taskforce has submitted its report to Synod 1993, it intends to place before local congregations its Galatians 5-based theme "Freedom to Serve: Meeting the Needs of the World."

When in 1991 the Christian Reformed Church synod mandated a denominational taskforce to look at the church's response to world hunger, no one could have known the kind of profile hunger would get in the press during the coming year.

As it turned out, North Americans were bombarded with horrifying images of mass starvation in Somalia, the unbelievable terror of ethnic cleansing in Bosnia-Herzegovina and the hopelessness of cities under siege throughout Eastern Europe and the former Soviet Union. TV screens featured the hollow faces and emaciated bodies of the starving in Africa — stereotypical images of hunger which stir so much emotion and pity in viewers.

On her doorstep

This world crisis might have caused taskforce members to perceive hunger as something "out there," geographically removed from the experience of members of the CRC. Yet as taskforce member Mary Stamps, director of ministries for Madison Square CRC in Grand Rapids, Mich., explains, it was the hunger on her own doorstep that made the biggest impact: "Being in the streets where hunger is — that made it a personal concern."

The conviction that the problem of hunger is more profound than news reports would lead them to believe represents a view taskforce members shared even before they began meeting.

The taskforce, made up of a diverse group of ministry-minded members of the CRC from the U.S. and Canada, saw beyond the Somalias and Bosnias to the inner cities of North America; beyond the high-profile famines to the persistent hunger of the chronically malnourished; beyond the hunger in the so-called "Third World" to the lack of understanding in North America.

According to taskforce member Gerald Vandezande, "The biblical vision of doing justice and showing mercy in the name of Christ and the terrible reality of mass hunger and starvation pushed us to develop an inclusive response."

PHOTO CRWRC

An 'ah-ha' experience

This inclusive response to hunger was born out of what taskforce member Art Hoekstra, diaconal consultant for Classis Kalamazoo in southwestern Michigan, recalls as an "ah-ha" experience. Members began to clearly envision a holistic response to hunger — one that meets both physical and spiritual needs — as the only possible response for the CRC.

That is how a topic which might have engulfed taskforce members in a quagmire of pessimism and despair instead matured into an inspired vision of a revitalized ministry-centred church.

Their report, first released this spring, exudes an enthusiasm and zeal not always associated with denominational committees these days. When Art Hoekstra remembers his taskforce experience he calls it "a live spiritual experience." Today Art prays that what happened to the taskforce will happen to the church as a whole.

Avoiding our mission

In addition to the very concrete needs of the hungry, the taskforce realized that a holistic approach needs to deal with a particular kind of "hunger" plaguing the CRC

Taskforce convener and Michigan Senator Vernon Ehlers asserts: "Everyone knows about the unrest about creation and evolution and 'women in office.' We discovered there was a lot of unrest among people who were saying, 'We're wasting all of our energy arguing and we're neglecting the main mission of the church.' That's where we got the idea that concentrating our efforts on world hunger and the needs of the poor would be a great way to help us return the church to an emphasis on serving others."

A pivotal meeting

And so after nearly a year of listening, brainstorming and deliberating, the taskforce assembled in Toronto last September to begin writing its report to Synod 1993.

It was a pivotal meeting. As members began the writing process they realized the need to take a less conventional approach to their synodical report.

Taskforce member Harry Spaling explains: "We realized an analysis [of hunger] in itself is insufficient without some kind of Spirit-filled and Spirit-led conviction." Taskforce members agree the change in focus also resulted from a sense that study materials and opportunities to respond to hunger were already sufficiently available — just under-utilized.

Taskforce members concluded that the denomination did not need yet another lengthy analytical report; a fully adequate one had already been produced by the previous task force in 1978. They maintain that the church needs instead a renewed commitment to service and a revitalized vision for meeting needs.

Old materials need to be revamped and revisited. Current programs and activities need increased exposure. Individual church members and whole congregations need to be motivated to renew commitments to supporting and participating in denominational and local church ministries.

Spirit-filled passion

Someone described the feeling taskforce members communally experienced as spirit-filled "passion." This passion intensified as they envisioned a church where every member becomes wholeheartedly committed to serving his or her neighbours in the name of Christ.

Yearly evaluations by the denomination's Ministry Coordinating Council will ensure that taskforce recommendations are implemented. The taskforce calls for increased opportunities for individual church members to participate in hands-on volunteer service. It envisions a more integral role for deacons and diaconal conferences. It hopes that the new position of executive director of ministries will be an effective means of encouraging and ensuring agency cooperation in responding to world hunger.

Rachel Boehm Van Harmelen is communications coordinator for the Christian Reformed World Relief Committee in Canada, based in Burlington, Ont.

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Political options

"The following two articles complete our pre-election series in which readers tell us how they will vote and how they have integrated their Christian beliefs with their political choice. In an upcoming issue we hope to provide a commentary on the various reponses.

Why I vote Liberal (or NDP)

Bill Van Dyke: Chatham, Ont.

I confess that I probably will vote Liberal or NDP in the next election. It doesn't surprise me, however, that the vast majority of *Christian Courier* readers probably hold conservative politics. Christianity has been an "established" religion for 2,000 years.

As part of the "establishment," the interests of Christianity's leadership and the majority of its members will inevitably be in line with the status quo, tradition and authority. This has nothing to do with the essence of Christianity and (as the debate over ordaining women illuminates) everything to do with control, power and authority.

Jesus was clearly not in favour of the status quo; neither did he elevate "tradition" to the status it enjoys today among conservative Christians. Jesus preached change — of hearts and of social order. He was a thorn in the sides of the traditionalists, the conservatives.

Conservatives claim that the Gospels support the principles of free enterprise. This makes as much sense as saying that the Gospels support the principles of space travel.

The Gospels clearly do place a high value on community, in the sense that every citizen has some responsibility for the welfare of every other citizen. I think this ideal is better represented by the Canadian system of health care, welfare and unemployment insurance than it is by the whining we constantly hear from the Conservatives about our tax "burden."

New ideas

I want my government to come up with new ideas, not old ones.

When I think of my family, I thank God for universal health care. I am proud of Canada's international role as peacekeeper. I believe that one of the reasons our large cities are relatively safe and crime-free is because our Liberal governments have provided a higher minimal income level for our poor than the Conservatives would like to provide.

And considering the horrible results of the bitter conflicts in the Middle East, Ireland and the former republic of Yugoslavia, I confess that I like the fact that our Liberal governments have tried to promote tolerance and acceptance of different ethnic and religious groups.

What more do you want?

I have heard Christians complain that Liberal governments don't tolerate them. I have thought and thought about this, and I find this charge somewhat ridiculous. Look, folks, we have our own churches, our own schools, labour union, the CPJ, the CHP, the ICS, Redeemer, The King's.... What more do you want?

I think that what conservative Christians are really complaining about is that the government doesn't listen to them, and I suspect that the government doesn't listen to them because they make demands that most Canadians are not willing to accept. They seem to want the government to ban gays, feminists, Sunday shopping and rock music, put prayer back into public schools, make people pay for their own health care, gut the labour relations act, dump single mothers off welfare, allow employers to pay women less than men for the same work, restrict immigration levels for people who are "different" from us "normal" folks, and save Charles and Diana's marriage.

Many issues are important

I know that many Christians believe that only one issue is important at election time, and so they go out and vote for the party that is opposed to abortion rights. However, many Christians supported the annihilation of 100,000 Iraqis to secure a cheap oil supply for North American industry. (Anyone who now still believes that the Gulf War was about democracy in Kuwait is really under serious delusions.)

I have heard Christians declare, with a lot of anger, that our country is "going to pot" because of our Liberal governments. I just don't buy it. I like Canada a lot. I like it even more after I've travelled through parts of the U.S. which are far more conservative, politically, than we have ever been.

See page 14 for "Why I vote COR."

Why I vote Christian Heritage Party

Louis F. Kwantes: Smithers, B.C.

It seems that in the last several years citizens have been voting *against* certain parties and policies rather than voting *for* the party they wish to form the government, or *for* the person they would like to represent their riding. The choice has become one of voting for the lesser of two or three evils. It is indeed unfortunate that so many governments have acted in ways to foster their discontent.

For most of Canada's history the choices were relatively few. However, since the mid '80s, political parties have emerged. Indeed, with a larger number of parties fielding candidates it seems entirely possible that Canada will have a minority government after the next election. In theory, this should lead to responsible government because its very existence depends more on cooperation among the parties rather than the confrontational or adversarial type of government to which we have become accustomed.

Limited choices

As a Christian, my choices are very limited. Believing in the sanctity of life, I may not vote for the New Democratic party, which has as part of its official platform unrestricted access to publicly funded abortions. In British Columbia, the New Democratic government has introduced changes to the Infant Act which would allow a young girl to have an abortion without parental consent. Our 16-21 year-olds still require parental or guardian consent to obtain a driver's license; our 16-19 year-olds may not vote; but they may murder or consent to the murder of their children without their parents' consent or knowledge!

Believing in the biblical concept of "love your neighbour as yourself," I may not vote for the Liberal Party of Canada because that is the party which, when it formed the government during the 1970s and early '80s began the practice of unlimited deficits, uncontrolled spending and completely irresponsible fiscal policies, which have led in part to our current economic mess.

For a similar reason, I may not vote for the Progressive Conservative Party since that party, when it had the opportunity in 1984 with its unprecedented majority in the House of Commons, had the mandate and the opportunity to return this country to a sound economic base and traditional family values instead chose to continue along the slippery slopes to ruin.

In times of economic prosperity, unequaled in Canadian history, this government, instead of down-sizing or eliminating our national deficit, increased it to 30 billion dollars a year. It doesn't take a mathematical genius to figure out that a country cannot survive with such uncontrolled and increasing national debt, and this in a country as rich in natural resources as Canada.

The Reform Party of Canada, one of the newcomers on the political scene, has some interesting policies and proposals to present to the Canadian public. However, because its constitution is not founded on biblical principles, I may not vote for that party.

My vote in this year's election will go to the Christian Heritage Party. This is the *only* political party in Canada that is founded upon the unswerving Word of God. As such, it is not subject to the whims of the people, who expect one thing today and possibly the opposite thing tomorrow.

Responsible alternatives

The policies which the CHP espouses are responsible alternatives to the ones endorsed by the other parties. The CHP believes in responsible economic policies, good stewardship over the land and resources that our God has blessed us with, a system of justice that punishes wrongdoers according to their deeds and rewards those who do good.

The CHP believes in the accountability of its executive members and its candidates, and therefore every potential candidate or executive member must be subject to an integrity analysis.

Just think for a moment of the impact we as Christians would be able to have on the Canadian political scene if we were to combine our talents, vote for a responsible Christian political party and return this great country to the foundations upon which it was built. Wouldn't our children and grandchildren thank us for our sacrifices and insight instead of castigating us for the moral and economic bankruptcy that faces this country if the present trends continue?

Even more important than the appreciation of succeeding generations would be the reward from the Creator when he would say, "Well done, good and faithful servants."

CONGRATULATIONS!

The **Ontario Christian School Administrators Association (OCSAA)** wishes to congratulate

Mr. Ralph Schuurman

on his completion of a long career as a Christian teacher and principal. May God bless the work you have done in His Name among His children. Enjoy your retirement!

Feature

Flowers and Weeds

Jan de Bree and Josina de Bree

"Peter, come out here *now* and weed your flower bed!" yelled Anna, his sister.

"Why?" asked Peter.

"Mom said so."

"No, she didn't. Mom told you to weed the garden, not me."

"Peter, this is your flower bed, not mine. You wanted it and you planted these flowers. You should look after them. I will not weed your plants for you," complained Anna as she stood on her tip toes at the edge of Peter's flower bed under his bedroom window, straining to make herself noticeable to Peter who sat at his desk drawing, head down to avoid her eyes.

"They're not plants. They're flowers," mumbled Peter as he reached over to close his bedroom window.

"Peter, I'm telling Mom on you."

"Go right ahead. I don't care."

"'Peter, Peter, pumpkin eater,' let his garden grow with chicory and blackberry and quacking grass all in a row," chanted Anna with her nose and upper lip pulled into a fat wrinkle.

"Anna banana, you're a pain," he replied.

"M....om, Peter called me 'Banana' again," yelled Anna.

"Oh! You started it," said Peter.

"No, I didn't. You did," said Anna.

"And how did I do that? Explain!"

"You didn't want to weed your flowers when I told you to."

"You're not the boss around here and I don't have to listen to you," said Peter.

"You just wait and see. You'll be sorry," said Anna.

"Don't you mess with my room, Anna!"

Peter slid his window shut. Anna, outside, kicked gravel from the driveway into the flowerbed. "Selfish boy," she thought and she swung her head to the left and to the right like a dog shaking off water. Her long brown hair spun out and whipped into her face at each turn. She developed a rhythm. Then to the beat of her swinging head, she chanted, "'Peter, Peter pumpkin eater,' let his garden grow with chicory and blackberry and quacking grass all in a row."

Across the chain link fence in the neighbouring yard, Mr. and Mrs. Walter worked among their flowers and bushes, Mr. Walter, tall and thin, sprayed the plants while Mrs. Walter, short and fat, cultivated flower beds. She worked close to the fence, not far from Anna. She crouched down on her haunches and dragged her cultivator through the soil around the flowers while she watched Anna swing her head and she listened to her chant, "'Peter, Peter pumpkin eater.'"

When Anna stopped her rhyme to pick up a dark red stone that she noticed in the gravel, Mrs. Walter said, "Anna that is a nice song."

"What song?" asked Anna.

"I mean the poem you were saying."

"Oh!" said Anna.

Mr. Walter, who sprayed pesticide, followed the flower bed along the fence and as he approached Mrs. Walter, she turned toward him when he pointed the sprayer nozzle at a fragile clump of primroses. Mrs. Walter lifted her seashell shaped eyelids high to uncover more of her pale blue, bulging eyes and ordered, "Not those! You'll kill them."

"A little squirt won't hurt them," said Mr. Walter.

"You never give them just a little squirt," said Mrs. Walter, and like a young girl sharing a secret, Mrs. Walter whispered to Anna, "You know, last spring he burnt the lawn with too much fertilizer and in the fall he killed my favourite plum tree. He denies it, but I know he did it. He grew up in the city and knows nothing about gardening. My father was a farmer."

"Oh!" said Anna as she moved away from Mrs. Walter toward Mr. Walter.

"Mr. Walter, what are you spraying on the plants? asked Anna.

"Pesticide, Anna."

"What is that?"

"It is a chemical that kills insects," explained Mr. Walter.

"Do you have lots of chemicals, Mr. Walter?"

"I guess so."

"What kind do you have?" asked Anna.

"Well, I have fertilizers, weed killers, insect sprays, rat poison, slug bait, rose dust, moss killer and lime."

"Do you have anything for me? I want to weed my flower bed."

"No, I can't give you any. You have to be older than nine. This stuff is dangerous. Poisonous."

"That's too bad. I want my flower bed to look as good as yours," said Anna. "Couldn't you give me just a little bit of weed killer, Mr. Walter? I'll be careful and right after I'm finished with it I'll wash my hands."

"No, I can't do it. If you want any, you'll have to talk to your parents. Maybe they can spray your flowers for you," said Mr. Walter.

"My parents don't have any weed killer. Look at our lawn. It's mostly dandelions. You have a beautiful lawn."

"Sorry, Anna. I can't help you this time," said Mr. Walter.

"Can you give me some fertilizer for my flowers?"

"I don't know if I should," Mr. Walter said thoughtfully as he looked toward Mrs. Walter. "What do you think, Margaret?"

"Think about what?" she replied.

"About giving Anna some fertilizer for her flower garden."

"Can't do much harm. As long as she doesn't put too much on, I guess. And don't get it on your skin, honey. It burns, especially when it's wet," explained Mrs. Walter.

Mr. Walter shut off his sprayer and laid it on the lawn. Anna watched his back and sloping shoulders as he sauntered to his garden shed where she saw him disappear through the black opening of the doorway. Three minutes later when he reappeared he carried a white plastic yogurt container which held the fertilizer for Anna.

Holding the container in both her hands Anna strolled to her garden where she sprinkled the tiny pink and white balls of fertilizer among her flowers. The job was quickly finished. Anna was disappointed because when she saw Mr. Walter spraying, he looked important and serious, but her job was small and ordinary, and she had used only half a cup of fertilizer; four cups were left and there was nowhere to put them. So she thought until, in her aimless staring, she saw Peter's flower bed, in which there were more weeds than flowers. She intently eyed Peter's weeds. Then, she leapt into the air and ran into the house. In the kitchen she searched the cupboards until she found a bottle of plant vitamins, an empty peanut jar and an empty window cleaner bottle that had a sprayer on the top.

At the outside tap, Anna filled the peanut butter jar with water. Into the water she took two tablespoons of Mr. Walter's fertilizer and dripped 10 drops of dark green plant vitamins. She screwed the cap on the jar and shook it, backwards, forwards, and from side to side, until she believed she had an enchanted potion. She poured the concoction into the spray bottle. Equipped for "gardening," she sneaked over to Peter's flower bed. She crouched before the weeds and sprayed each one carefully with her potion of liquid fertilizer and plant vitamins.

"Oh! There you are," a voice sounded behind Anna. She started. She turned and looked. There, standing by the fence, was Mrs. Walter holding uprooted plants.

"Anna would you like some ivy for your garden?" asked Mrs. Walter. "It's a hardy plant and grows fast. I have lots of them. See how they've climbed all over my fence? Do you want some?"

"Sure," said Anna as she stood up and walked to Mrs. Walter who handed her the ivy. "Thank you."

"You're welcome."

Sitting beside Peter's flower bed, Anna examined the ivy.

"Imagine them growing and growing and crawling all through Peter's garden and around his window and over the glass so that the sunlight couldn't get into his bedroom. It would be dark in there and then he'd have to come outside and weed his garden," thought Anna.

She dug four holes the size of her fist in which she dropped the roots of the ivy and covered them with soil. Then, without looking up or sideways, she gave the plants a swift misting of her enchanted potion and dumped the remaining fertilizer out of the peanut butter jar around the stems. When she had gathered the jar and bottle into her left arm, she stood up, stroked her forehead with her right arm and inspected her work.

"Water," she thought and ran to the tap again where she filled the peanut butter jar and poured the water around the ivy. As she backed away from the flower bed, she giggled. Then she twirled around on one foot, lifted herself in a hop, and as she ran to the back door she committed herself to care daily for these plants so that they would grow up large and strong.

Anna kept the promise she made to herself. Every day she cared for her ivy with water, vitamins and fertilizer. Two mornings after planting the ivy, while Anna nursed her baby plants, Mr. Walter also worked in his garden. When she noticed him hoeing around a rhododendron, Anna called to him, "Mr. Walter what can I do to make these plants grow faster?"

"Grow faster!" They've sprouted six inches already. If you add more nutrients to the soil, they'll shoot up six inches a day," said Mr. Walter.

"Please Mr. Walter, what else can I do?" asked Anna.

"Well, I guess you could add compost to the soil. You know those artificial fertilizers have their limits. Compost will surely improve the situation."

"Thank you, Mr. Walter. I'll get some right away from our compost pile."

"As Anna walked to the compost bin, Mr. Walker called after her, "You can mix in steer manure."

"Where will I get that?" asked Anna.

"I can give you a shovelful."

"Great, Mr. Walter! I'll get a pail of compost and you can get me some manure... please? Thanks!"

"And peat moss is helpful," Mr. Walker shouted. "I'll get some of that as well."

Anna mixed the compost, the steer manure and the peat moss and spread it over the ground around the ivy. While she bounced the compost out of the pail she imagined the ivy climbing toward Peter's bedroom window like the hand and arm of a green, leafy monster reaching, grabbing, clawing its way up in search of Peter's hand or leg. She snickered to herself as she imagined Peter entangled by slithering vines.

Each day before school she watered and fertilized the ivy, and every day the ivy grew; it grew fast, so fast that in another two days the ivy was within one inch of Peter's window. That evening Anna sneaked into Peter's room while he was watching TV in the living room. She slid open his window a crack, enough space for the ivy to enter. The following day, at noon, the ivy reached the open window. By three thirty in the afternoon when the children arrived home from school, the ivy had crept through the gap and into Peter's room. This went unnoticed by Peter; but not by Anna. She saw the leaves peeking into his room and she worked still harder to speed up the growth of the ivy by borrowing fish fertilizer from Mr. Walter, which she mixed with plant vitamins, compost, steer manure and peat moss, and after supper she spread this mixture on the ground among the ivy. That night in bed when she nestled under the blankets, she hoped Peter would soon notice the ivy in his room and that he would then without delay weed his flower bed.

The next morning in his bedroom Peter shouted, "Anna, come help!"

Anna, who had just finished dressing, ran up to Peter's closed bedroom door where she asked, "What's the matter?"

"Plants. Everywhere there are plants. Give me a hand, Anna!"

"Sorry Peter, I can't," said Anna.

"Why not?" asked Peter.

"There is a sign on your door that says, 'No Girls Allowed.'"

"Anna, I need help."

"Well, you have to give me permission. It says so on the sign."

"Oh! Darn it all! I give you permission and now get in here. I need your help. The room is full of plants," shouted Peter.

"Don't exaggerate Peter. Besides, it's your own fault because you wouldn't weed your garden last Saturday. Don't ask me to do it for you, 'cause I ain't," Anna said as she opened Peter's bedroom door.

"Holy cow!" shouted Anna when she stepped into the room.

Throughout the room there was ivy. Ivy twisted around the bedposts, climbing up the walls, up the masts of Peter's model boats, stretching over the book shelves, cupboards, the floor, the ceiling and over the bed and over Peter.

"Help me!" yelled Peter.

"I will. I will," repeated Anna as she ran out of the room, through the house and into the backyard. Mr. Walter stood by the fence watering his rhododendrons.

"Mr. Walter, I need your help," said Anna short of breath. "The ivy is growing so fast it's all over the place! What can I do?"

"Well, ivy does that," said Mr. Walter casually.

"I mean really fast and everywhere. What can I do?"

"The best person to talk to is Mrs. Henkel. She knows a lot about plants," said Mr. Walter. "You know who I mean, don't you? She lives at the end of the street in that two storey house with all the ivy on the chimney and the roses around the veranda."

"And tons of creepy cats," said Anna. "She's spooky and she looks like a witch. All the kids call her Mrs. Hex."

"She's a knowledgable gardener, a wise woman and not a witch," answered Mr. Walter.

"I don't want to go to her house."

"She would give you good advice," said Mr. Walter.

"Do I have to?"

"No, you don't have to."

"Can't you help me?" asked Anna.

"I don't know much about gardening. I grew up in the city. I lived in an apartment. My father was a carpenter, my mother a sales clerk. Mrs. Henkel is an experienced gardener. Go talk to her. She won't eat you," said Mr. Walter.

Anna left Mr. Walter watering his primroses.

Walking up to Mrs. Henkel's house was a new experience for Anna. It was a place the neighbourhood children avoided because the large Victorian house was weathered and overgrown. Some thought it was haunted; there were cats everywhere. They sat in the windows, on the veranda and on the roof. They jumped on Mrs. Henkel's back when she sat in her garden weeding flowers.

Mrs. Henkel was short — five feet — bent, wrinkled and dressed in black. Her nose was long and her eyes tiny and dark. She always moved her thin lips up and down, and occasionally sucked them in and out as if she were chewing sticky toffee. While she worked her flower beds she talked to herself or to her cats.

When Anna reluctantly stepped into Mrs. Henkel's driveway, Mrs. Henkel was working the roses in front of her veranda. Anna approached her carefully, one step at a time, ready to turn and run if this stooped woman should grab her or cast a spell on her. She slinked closer and Mrs. Henkel kept working not noticing Anna. Was it a trap? Would Mrs. Henkel jump up suddenly like a leopard, and with a witch-like cackle raise her arms and reveal her knobby knuckles and long, sharp fingernails when Anna got close?

When Anna had moved directly behind Mrs. Henkel, she cleared her throat to attract attention.

"Oh, my goodness gracious, I didn't even hear you coming," said Mrs. Henkel. "Who are you?"

"My name is Anna. Mr. Walter said you could help me."

"Oh! What's your problem, love?" asked Mrs. Henkel.

"My brother... No! The ivy," stuttered Anna, and she told Mrs. Henkel about her frustration with Peter, who would not weed his flower bed, and about the ivy and the enchanted potion that made it grow fast.

Mrs. Henkel listened sympathically and when Anna finished speaking she said, "Yes, I understand. I had an older brother too. They can be bossy."

"What can I do, Mrs. Henkel? Do you have a magic weed killer for me?"

"No. You must stop feeding it."

"Stop feeding what?"

"The ivy," said Mrs. Henkel. "If you stop feeding the ivy you will free yourself from that stubborn brother of yours."

"It sounds difficult," said Anna.

"Giving things up can be very difficult," said Mrs. Henkel.

"And my brother! He's covered in ivy. How can I help him?" asked Anna.

"You have a firm grip on him, but all you need is pruning shears. Didn't you rush out of his room to find him help? Well, rush right back into his room with a pruning shears, give it to him and tell him to start cutting and keep on cutting until he reaches his flower bed. When he's there, he can weed it."

"That's funny, Mrs. Henkel."

"Yes, sometimes these things are funny."

"So, all I have to do is to stop feeding the ivy and give my brother pruning shears. Is that all, no magic potions?" asked Anna.

"That's all, no magic," replied Mrs. Henkel.

"Thank you," said Anna. "You're very kind," she added.

"You're welcome; and come again for a visit. I have a few fast growing plants in my garden too — thistles, thorny wild roses and creeping wild strawberries. They do make it difficult for me to give birth to daffodils and tulips."

"You say strange things, Mrs. Henkel."

"I'm supposed to because I'm an old woman."

Anna dashed down the street to her house, into the yard and to the shed where she picked up the pruning shears for Peter. In his room she rushed up to his bed waving the shears.

"Here you are, Peter," said Anna.

"Where have you been?"

"I went to Mrs. Henkel's."

"What for, shears?" asked Peter.

"No, I went to talk to her," said Anna.

"Talk! Talk! I'm covered in ivy and you went to talk to that strange woman."

"She is *not* strange. She helped me and told me to get pruning shears so you could cut yourself free and weed your flower bed."

"Weed my flower bed!" exclaimed Peter.

"Why not? Look at your bed," laughed Anna as she left the room.

Jan de Bree and his daughter Josina live in Duncan, B.C.

Why I vote for the Confederation of Regions (COR)

G. van Laar, Cobalt, Ont.

Living in a designated bilingual area in northern Ontario we suffer from the French-Language Service Act and the federal official languages law. Discrimination is practised by the provincial government in demanding that an applicant for a job speak French and English — German, Spanish or Dutch and English won't do. Even one who learned French is rejected for not having the proper ancestry.

Within our party we have Protestants, Catholics and infidels of European origin. After having learned English and being integrated they feel betrayed. Forced bilingualism and the phrase "distinct society" come close to [the idea of a] super-race, and the concept of [others being] subhuman is not far away.

The three major parties do support official bilingualism and a "distinct society," plus the concept that the taxpayer should pay for the promotion of the French language.

The constitutional proposals do mention developments of French speaking groups. To condone the survival of minorities at their own cost is fine. To promote [minorities] and not count the cost for, say, a hundred years, is ridiculous and is at the same level as promoting a cult.

Government a necessary evil

In broad outline, we [who support COR] think government is a necessary evil, and less is better. Government spending should fall under the following criteria:

* To spend the smallest amount possible where it does the most good to the greatest number of people;

* Funding of special interest groups gives the impression things are free. But nothing is free. A much more responsible choice will be made if things or services have to be paid in cash: Do I really need this or that?

Having voted No on the referendum, we are declared enemies of Canady by Brian Mulroney, but he received his paycheque from all Canadians.

The COR Party promotes small business and feels that labour unions are demanding too much. We promote a Canadian identity, a unilingual English Canada, recognizing that Quebec has the right to use the French language by reason of its 85 percent French-speaking population.

The Charter of Rights is benefitting criminals and punishing victims. It must go. We believe in referenda.

Letters

The CHP does not deserve our support

Your June 4 issue devoted approximately two and a half pages of space to the Christian Heritage Party. Why? Do you think that your readers are all that interested in a lost cause?

In the late 1940s and 1950s a large number of immigrants arrived in Canada from the Netherlands. Most of the arrivals ended up in the Christian Reformed Church. It was a peaceful time, which did not last all that long.

Some members seriously questioned the trueness of their new church. The CRC was declared a "false" church and the "true" church was instituted in Canada under the name Canadian Reformed Churches. The Light cannot associate with the Darkness.

Now we come to the 1980s. The idea of a Christian political party was broached. The CHP was the result, largely the work of members of the Canadian Reformed Churches. And now, watch a phenomenon! There is a working together with the "people of darkness." Politics indeed makes strange bedfellows.

Not only that, but everybody was expected to jump on the bandwagon, at least that was the case in the congregation to which I belonged.

The leader of the party was interviewed on CBC and we could hear first-hand the party's stand on the political issues in 20th-century Canada. There he was: both feet firmly planted in the 15th century and both eyes fixed firmly on the Crusades before that time.

CPJ is better

Now we are in 1993 and the election is due this fall. Considering the record of the CHP, please answer me this question: is it responsible stewardship of our God-entrusted resources to support an ineffective cause like the CHP?

Are we not better off channeling our energy and resources into the education of our youth? The writing is on the wall: we're in for a life-and-death struggle soon. Why not support Citizens for Public Justice? It can do more for our cause than non-elected politicians.

Kenneth Sjaarda
Rexdale, Ont.

The CHP is run by the board

In response to your articles on the CHP (June 4), let me first of all commend Mr. Cavilla for not using the media to sling dirt. Too bad, however, that the editor of the *Christian Courier* makes so many untrue, uninformed statements in his editorial.

The CHP has always been run by its board, elected by the grass roots party members at the CHP biannual convention. The executive director is hired to carry out the mandate of the board.

As a board member I am totally committed to the party and stand behind the majority decision of the board. Please pray for guidance and wisdom for the board, Mr. Cavilla and the party.

Lord, we are a sinful people, cleansed by your blood. Give us wisdom and strength to be witnesses for you.

Hans Visser
Taber, Alta.

Daily-bread economics

Bert Hielema

The heck with 'hecticness'?

In my June issue column I mentioned that Europe was going through a particularly difficult phase. France now has a right-wing government and has decided to privatize Renault, Air France and many other state-owned enterprises which employ a total of 800,000 people. These assets will be sold for two reasons: the sales will net the French treasury enormous amounts of money ($35 billion), and private enterprise is more businesslike and can thus trim fat easier and quicker. This year alone Paris expects to receive close to $5 billion which it intends to use to retrain some of France's more than three million unemployed.

What sort of new job training is required to make French workers, and people worldwide, ready for the year 2000 and the global economy? It is a good thing that the new century starts on a Saturday: it gives us a long weekend, perfect to ponder the passing of the nervous '90s and the opportunity to contemplate the millenium ahead.

I think we will have a difficult choice before us. More and more people in the world will be caught up in the "wave of the future," which is scrambling for a position in the job market, elbowing one's way for a place to work, clawing oneself up the corporate ladder in much smaller companies — leaner, meaner, with no place to hide, continuously concerned with updating knowledge, newer more efficient software and ever faster, faster hardware.

Simultaneously we will have a never-ending struggle to stay ahead financially, as taxes, pension funding and sickness insurance (!) will claim an ever larger portion of our incomes. With fewer jobs available, with a greater degree of specialization, with tremendous and constant pressure, the question arises whether Christians would want to participate in a race not even fit for rats. I believe we either commit ourselves to a life of *hecticness* or simply say, *the heck with it.*

Could it be that the time has come to contemplate opting out of the capitalistic system?

I believe we must at least investigate it and I am bolstered in this idea by the well-known economist and author Robert Heilbroner, who in his newest book, *Twenty-First Century Capitalism,* hints at this sort of thing. He calls for "participation" and defines that as "the engagement of all citizens in the mutual determination of every phase of their economic lives through discussion and voting."

In other words, he would like to see persons rule their own lives rather than having big, impersonal bosses make or break people, based on purely monetary motives. But having said that, he, on the last page of his book, admits that it cannot be done: "The transition is too difficult, the rearrangements too complex, the opposition too ferocious.

Yet I think it must be tried. The first step is to try to visualize the ultimate consequences of this new capitalism which will, in my opinion, be disastrous for communities, disastrous for the ecology, disastrous for personal lives, disastrous for Christians. If this is true, then we as Christians must have the guts to say, *the heck with this hecticness,* a life totally opposite from and opposed to the *Shalom* that awaits us in the New Creation.

Think about it. Pray for wisdom and clarity.

Bert Hielema has been self-employed since 1952. He lives in Tweed, Ont.

Small Talk

by Alice Los

Snapshot

One day on a recent trip I found myself at "Gary's Place" for breakfast. While I savoured a fragrant cup of coffee and waited for my toast to be served, I casually noted the other patrons. It was the usual morning crowd: construction workers on their first break; a sprinkling of travelling salespeople; a few business-people perusing *The Globe and Mail* while they ate; and, squarely in the centre of the room, a young family. The father and mother and three very young children were eating quietly. The baby in his highchair gurgled contentedly as he was fed his cereal. His brother and sister were also very well-behaved. The whole family was dressed stylishly but casually.

I wondered what they were up to. My imagination sprang easily into action. Were they celebrating a day off? But they were so quiet! Hardly a word was spoken at their table. They could have come from the motel across the road and might have been getting ready for another day of travelling. Perhaps they were tired. Perhaps the parents had had a bit of a spat. Perhaps they were on their way to a new future, travelling ahead of a moving van to an unknown destination. Who was to say?

My toast arrived and I had my coffee cup refilled. I let the young family be as, of course, I should. Across the restaurant there was a low hum of conversation mixed with the tinkling of dishes. The lone waitress was kept busy while the man who was obviously the owner (and, I suppose, named Gary) stood behind the cash register, overlooking his small kingdom. He had a friendly face.

Sudden squall, uneasy calm

Suddenly there was a deafening crash. The room fell silent immediately. The mother of the young family uttered a few shrill words and the little girl whimpered. The young girl had caused a plate to fall to the floor where it had broken into countless pieces. For good measure, and even more noise, a few pieces of cutlery had clattered along.

Gary was at their table at once, making soothing sounds and assuring everyone it was all right. The girl fled to her daddy, crawled on his lap and was comforted. People smiled in understanding and went back to their bacon and eggs with homefries.

Gary cleaned up the mess, all the while declaring it was no big deal. Did he not have children himself? Sure he did! So there!

The family resumed eating, still not talking with one another. Soon they were finished. As they walked up to the counter the young man spoke to his wife but she still seemed aloof. Baby in arm, she left ahead of him, crossing the street to the motel. He paid and again excused his little daughter. Gary patted her on the head. The little boy sucked his thumb and held his father's hand as the three of them made their way out. I left too, preoccupied again with my own plans for the day.

But that young family appears on the screen of my memory once in a while. They were ships that passed me in the morning and I wonder where they went. I hope they are smiling more now and communicating better again. And I pray they will know and chart the course to the ultimate safe heaven.

Alice Los now lives in Listowel, Ont.

Conference awards Christian writers

C.C. Staff

ANCASTER, Ont. — Two of the awards handed out at this year's "God Uses Ink" Christian writers conference went to people connected to *Christian Courier.* C.C. journalist Bill Fledderus won in the "non-fiction article, non-personal perspective" category. Sonja VanderVeen Feddema, whose stories C.C. publishes periodically, won the short story award for "Dancing with the Fence Post." (The same story won a second place award from the Associated Church Press earlier this year.)

The annual conference, now in its 10th year, is sponsored by the Evangelical Fellowship of Canada (EFC).

Harold Jantz, founder and editor of "ChristianWeek," was the recipient of the Leslie K. Tarr Award this year. That prize recognizes outstanding contributions to Christian writing in Canada and is given to a person active in the kind of writing which helps define the church's position in society,

PHOTO BERT WITVOET

Sonja VanderVeen Feddema and daughter Davita with Bill Fledderus

and who, in addition, contributes to the development of Christian writing through teaching, publishing, editing or related activities.

Four other awards were presented at the June 10-12 conference: Gordon Harris and Janet Clark tied in the "non-fiction article, personal perspective" category. F. David Rideout won the non-fiction book award; and Margaret Bunel Edwards won in the humour category.

Winners received $150 for book awards and $100 for articles and stories. The conference attracted 103 people, mostly from Ontario, and featured 12 hour-and-half-long workshops for writers.

Dresselhuis retires from Vancouver seafarers ministry

Marian Van Til

VANCOUVER — After 23 fruitful years as chaplain to the Ministry to Seafarers in Vancouver, Rev. John E.F. ("Jef") Dresselhuis retired in May. The ministry is run by the Christian Reformed congregations of British Columbia. Dresselhuis was succeeded on June 1 by Rev. Simon Wolfert, formerly the pastor at Grace Christian Reformed Church in Scarborough, Ont.

Dresselhuis began his ministry in 1954 in the Netherlands (Lobith) shipping on the Rhine River. He took his place as a minister in the Christian Reformed Church in 1959 as pastor to the Maranatha CRC of Belleville, Ontario. He then moved to pastorates to Edmonton (Ottewell) and Brandon, Manitoba before becoming the seafarers' chaplain in Vancouver.

In April Vancouver-area CRCs held a program honouring Dresselhuis and his wife, Mina. The Dresselhuises have now moved 70 kms. inland to Abbotsford.

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Books/Meditation

Should the CRC ask forgiveness of Schilder's followers?

***Seeking Our Brothers in the Light: A Plea for Reformed Ecumenicity**, edited by Theodore Plantinga. Neerlandia, Alberta: Inheritance Publications, 1992. Softcover, 142 pp., $4.95. Reviewed by Remkes Kooistra, Waterloo, Ont.*

I have read this small book with great interest. It's written mostly by Ted Plantinga and deals largely with the distance in relations between the Christian Reformed Church and the Canadian Reformed Churches, a small but important part of Reformed ecumenicity. No doubt Plantinga wrote this as a follow-up to his translation of Rudolf Van Reest's book, *Schilder's Struggle for the Unity of the Church.*

The Christian Reformed Church has so far refused to condemn the action of the Dutch Reformed church (GKN) in deposing Klaas Schilder in 1944, as Schilder's followers have asked the CRC to do. This book proposes that the CRC today acknowledge that it erred in not condemning that action.

The GKN has done so, so perhaps the CRC should consider it, too. Why not? God's Word and the Holy Spirit demand it from us, I think. Basically "we are brothers [and sisters] of one house" as a professor in the Canadian Reformed seminary once said. The events of 1944 still cause much pain in my heart, and I am sure in the hearts of many others in both denominations.

This book leaves me with lots of unanswered questions, though. To mention just a few: Was it so strange that in 1947 the CRC, in the midst of the schism in the Netherlands, tried to stay out of that conflict? (Still, many came to listen to the famous professor Schilder when he lectured in North America in 1948!) Should we in the CRC exchange our membership in the Reformed Ecumenical Council for membership in the International *Conference* of Reformed churches and thereby move from a synod to a conference? I wonder, too: Who are the brothers the book is seeking? ("Sisters" don't merit a mention?)

The "appeal" in this book is not addressed to a specific group of people. It very generally instructs members of the CRC to propose three "resolutions" to their ecclesiastical assemblies. This looks too much like lobbying to me. But its author, Rev. Richard Wynia, recently left the CRC — not a very ecumenical act — and therefore is not able to use the regular Christian Reformed channels to carry out his own suggestions.

About one-third of the book consists of the appeals made by the Canadian Reformed Churches to the CRC in 1963 and in 1977. There is also a reprint of an old article by Rev. Cornelius Veenhof on church order issues. And there is an appendix consisting of the names and addresses of all the Canadian Reformed Churches. Why? Is this an invitation to join these churches?

The issue raised in this book is important. I hope we never become complacent about issues that separate the CRC and the Canadian Reformed Churches. The way to reconciliation is through dialogue. Would not unity between these churches be a matter of great joy even for the angels in heaven?

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Friends of God

Laura Smit

The beauty of the Lord

"One thing I asked of the Lord, that will I seek after... to behold the beauty of the Lord" (Ps. 27: 4).

This month, our congregation is celebrating one year of being in our new building. We lost our old building to a fire three years ago and had to spend a year-and-a-half on a rebuilding project. In going through the building program, we had to deal with many questions of aesthetics. What constitutes an attractive, beautiful building? If there are disagreements, whose taste is authoritative? In a limited budget, how much may we spend to make the building beautiful? How much is beauty worth?

When confronted with questions like these, most of us fall back on the time-worn assertion "I know what I like"; and we leave it at that. But I have come to believe that beauty is a spiritual category, which demands disciplined pursuit. Beauty creates a reaction in us — a leap of the heart, a quickening of the breath. What is that response if not the image of God within us responding to the image of God in something else?

Encountering beauty a spiritual obligation

Seen this way, bringing beauty into our lives becomes a path to a closer relationship with God. Beauty is not just a tactic, factored into our church construction as one more way to lure people in. No, beauty has value in and of itself as a way of coming closer to God.

Of course, it is possible to focus on the beautiful object and to not listen to the voice inside us reminding that this beauty is reflecting a deeper beauty. It is possible to allow one's taste to become so distorted and perverse, that he or she finds beautiful what is really blasphemous or destructive. And it is possible to be so numbed by the dust and drudgery of daily life that we lose the ability to respond to beauty.

This last possibility seems to me to be the most threatening. So many people I know have never taken the time to learn how to listen to a piece of music; how to appreciate the wonder of the natural world; how to look at a painting; how to be aware of colour or light or sound or touch.

God will call our hearts to life

C.S. Lewis has a poem called "The Naked Seed" (*Poems*, Harcourt Brace Jovanovich, 1964), which begins:

My heart is empty. All the fountains that should run
With longing, are in me
Dried up. In all my countryside there is not one
That drips to find the sea.

The poem goes on to ask God to look after the numb soul of the poet, just as he looked after Lazarus in the tomb.

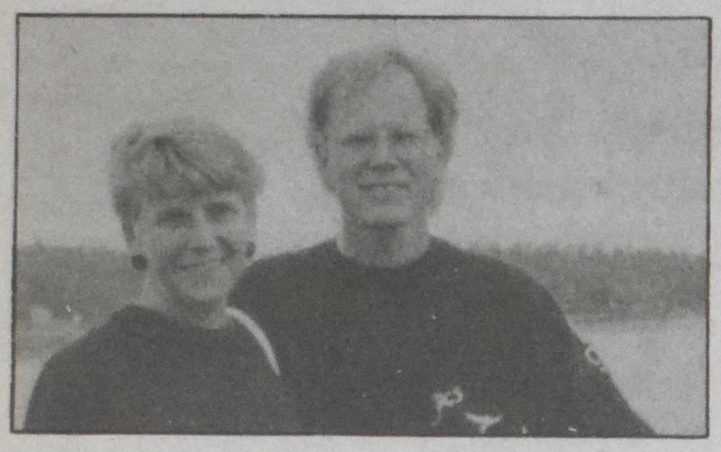
If thou think for me what I cannot think, if thou
Desire for me what I
Cannot desire, my soul's interior Form, though now
Deep-buried, will not die....

When we, through fault or circumstance, find that beauty fails to touch us, that there is nothing around us which makes our hearts leap toward God, then we may trust God's heart to leap on our behalf.

But that ought not be a permanent state of affairs. The poem concludes with the confidence that the sense of being dried up will not be permanent. Heaven calls the seed into bloom, and God will call our hearts back to life.

Rev. Laura Smit is the pastor of the First Presbyterian Church of Clayton, N.J., and a graduate of Calvin Theological Seminary.

Advice



Peter and Marja are

IN

Dear P & M:

How important is it to tell your children that you had a baby that you gave up for adoption before you were married? After all, your children have a half-sister or -brother out there somewhere. At what age should they be told if you do decide to tell them? What if they were to find out from some other source?

Dear Revealing My Past:

Do you have a need to tell? Not everyone would answer Yes to this question. Some women in this situation have decide to keep this information for themselves, while others have felt they could share it with their marriage partner but not their children. We would respect you whether or not you chose to reveal your past to your children.

We hope that you have at least told your spouse. Giving a child up for adoption is a traumatic event that shapes and explains your view of life. A spouse is entitled to know crucial information that will enable him to be supportive, particularly when certain anniversary dates or other experiences trigger a flood of painful memories.

Do your kids have a need to know? Yes, if your concern about their discovery of this information has some legitimacy. The child you gave up could suddenly re-appear in the future; your children could unexpectedly meet someone who remembers you and your situation and talks about it with them. If either of these scenarios is a real possibility, then you should not hesitate to tell your kids. It's always best that such things be found out first-hand.

At what age should the kids be told if you decide to tell them? We believe that younger children can absorb this kind of news better than older ones. In fact, the longer you wait, the bigger the risk and the deeper the hurt.

Take your cue from adoptive parents. From Day 1 they have to discuss mature matters such as children born out of wedlock and peoples' reasons for giving children up for adoption. Of course, each child must be dealt with at his or her own level and should be given only as much as he or she can handle.

But if you have come to terms with what happened, have experienced God's loving forgiveness and have forgiven yourself, then your children will pick up your attitude and come to terms with this news too. They won't reject you for past mistakes, in case you're worried about that. If they reject you at all it will be for other reasons having to do with your present relationship. A mother who makes herself vulnerable is also a mother who makes herself human. She becomes someone her children can relate to about the things that really go on in their lives.

You speak about this child as a "half-brother or -sister." This is certainly the case biologically, but you need to remember that this child, wherever he or she is, has parents and probably siblings. The Lord has placed your child in another family and this pertinent fact should not be overlooked or minimized if and when you reveal your past. The phrase "half-brother or -sister" has a relational connotation that simply isn't there at this time. So choose your words carefully when speaking about a child your children do not, or may never, know.

You have not given us the ages of your children. Perhaps they are adolescents or even young adults. In that case it will be harder to tell, but it can be done. You must be prepared to explain why you held back this story all these years. It is to be hoped they will understand how much courage it takes for you to talk with them about these things now.

We are not convinced that it's absolutely necessary to tell your children. Your letter does not provide enough information to go on. We don't even know if your husband knows or how he feels about it. Whatever you do, make sure that he's in on the things you're working through. In the end, it's totally up to you; we would never want to go on record as saying that every woman who has given up a child for adoption must tell any other children she will bear. Neither are we persuaded that children have a need or even a right to know. This matter is between you and the Lord. It's something for you to prayerfully consider. Only you can be the judge of what impact this will have on your family. The only thing we want to do is to reassure you that honesty and speaking the truth in love will not break a relationship. So don't be afraid if you choose to tell. And don't be burdened with guilt if you choose not to.

Write to: P & M
c/o Christian Courier
4-261 Martindale Road
St. Catharines, ON L2W 1A1

Peter and Marja Slofstra are a pastor and wife team living in St. Catharines, Ont. They are assisted by an advisory panel consisting of Herman de Jong, Bill Lidkea, Tom Zeyl, Bill Fledderus, Marian Van Til and Bert Witvoet.

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July 9, 23 and August 13, 20, 27

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Stan de Jong
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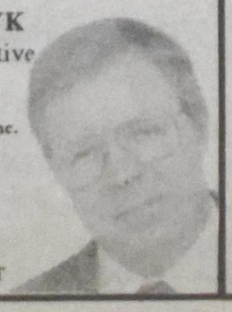

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Classifieds

Classified Rates

Births	$25.00
Marriages & Engagements	$40.00
Anniversaries	$45.00
2-column anniversaries	$90.00
Obituaries	$45.00
Notes of thanks	$35.00
Birthdays	$40.00

All other one-column classified advertisements: $13.50 per column inch. NOTE: Minimum fee is $25.00. Letter under file number $35.00 extra. Photos: $25.00 additional charge. (Free when published with anniversary announcement celebrating 50 years or more.)

Note: All rates shown above are GST inclusive

ATTENTION!

a) *Christian Courier* reserves the right to print classifieds using our usual format.,

b) A sheet with information about an obituary sent by funeral homes is *not* acceptable since it leads to errors and confusion.

c) Photographs sent by fax *are not* acceptable. If you wish a photo included, send us the original.

d) *Christian Courier* will not be responsible for any errors due to handwritten or phoned-in advertisements.

e) The rate shown above for classifieds covers any length up to six column inches. *Christian Courier* reserves the right to charge for additional column inches at the rate of $13.50 per column inch (GST incl.).

NEWLYWEDS & NEW PARENTS

We offer a one-year subscription for only $20.00 (GST incl.) to the couples whose wedding is announced in the *Christian Courier* and to the parents of the child whose birth announcement appears in our paper. To facilitate matters, we encourage those who request the wedding or birth announcement to enclose $20.00 and the couple's correct address.

Christian Courier
4-261 Martindale Rd.
St. Catharines, ON L2W 1A1
Phone: (416) 682-8311
Fax: (416) 682-8313

Thank You

SCHALKWYK:

Words cannot adequately express my gratitude to God for the love He has shown by way of your cards, letters, telephone calls, etc. But especially all the prayers you sent up to Him on behalf of my family and me, during the last very difficult months. As a father has compassion on his children, so the Lord has compassion on those who fear Him.

Love,
Ann Schalkwyk and family, 414-4th St. NW., Medicine Hat, AB T1A 6N1

Births

BIL:

We, Margaret and Clarence Bil are happy to announce the birth of our new grandson, born June 19, 1993. His parents Terry and Janet Bil named him

BRANDON LEONARD

A little brother for Jacqueline, who will have to be a little more patient from now on.

Fourth grandchild for Bruce and Donna Coulson, and another great-grandchild for Mr. and Mrs. Marvin Coulson.

We are thankful to the Lord, the giver of life, for this so precious new human being, created in His image. We thank the Lord for making everything well. Great is His faithfulness. Brandon resides with his parents and sister at: 4537 St. Volodymyr Crescent, Beamsville, ON L0R 1B5

BLYLEVEN (nee HIELEMA):

William and Valerie give thanks to the Lord for the safe arrival of their son,

WILLIAM CODY

born on May 19, 1993, at 11:25 p.m., weighing 7 lbs. 3 1/2 oz. Cody is welcomed by his sister Dawn. He is the ninth grandchild for Jack and Dorothy Hielema of Simcoe, Ont., and the 30th grandchild for Len and Dini Blyleven of Cayuga, Ont.

Home address: R.R. #1, Lowbanks, ON N0A 1K0

GODFREY-DEVRIES:

"The greatest of these is love" (1 Cor. 13: 13b).

With praise and thanksgiving, Michael and Anne announce the birth of their son,

DEVAN KARL KOVACS

born on May 1, 1993.

Thankful grandparents are Andy and Hamy Devries, Bowmanville, Ont., Faith Kovacs, Vanessa, Ont., and Marvin Godfrey, Ingersoll, Ont.

Home address: 63 Audrey St., Hamilton, ON L8V 1G3

Marriages

DE KLEER-HOYTEMA:

"Love burns like blazing fire, like a mighty flame. Many waters cannot quench love; rivers cannot wash it away" (Song 8: 6b, 7a).

With great joy and gratitude to God,

PETER ALAN HOYTEMA
and
GRACE HELEN DE KLEER

wish to announce their upcoming marriage. The joyous celebration will take place on Saturday, July 24, 1993, in the Immanuel Chr. Ref. Church, Hamilton, Ont., at 11 a.m., with Rev. Andrew Kuyvenhoven officiating.

Future address: 184 Appleford Crt., Hamilton, ON L9C 5Y5

Marriages

ABMA-LAMMERS:

Mr. and Mrs. Fred Abma joyfully announce the marriage of their daughter,

SYLVIA JOYCE
to
GARRET JOHN LAMMERS

son of Mr. and Mrs. J. Lammers of Kitchener, Ont.

The celebration will take place, D.V., July 24, 1993, at 3 p.m., at the Westmount Chr. Ref. Church, Strathroy, Ont., Rev. Michael Abma, brother of the bride, officiating.

ANDERSON-ABMA:

Mr. and Mrs. Fred Abma are pleased to announce the marriage of their son,

GEORGE SYDNEY
to
AMANDA JANE

daughter of Lyel Anderson and Valerie Chandler of London, Ont.

The celebration will take place on July 30, 1993, at 6 p.m., at the Westmount Chr. Ref. Church, Strathroy, Ont., Pastor Jack van de Hoef officiating.

ABMA-VINK:

Mr. and Mrs. Fred Abma thankfully announce the marriage of their youngest daughter,

FRANCINE JULIA
to
DENNIS JAMES VINK

son of Mr. and Mrs. George Vink of Visalia, Calif.

The celebration will take place on Aug. 7, 1993, at 3 p.m., at the Westmount Chr. Ref. Church, Strathroy, Ont., Rev. G. Vink, father of the groom, officiating.

Personal

Look single ladies, look!
6' plus gentleman seeks +/- 35-year-old woman. Hobbies: photography, reading, the outdoors, passion for world history, concern for the future, Bible. Reply to: **P.O. Box 1569, Stouffville, ON L4A 8A4**

Marriages

VAN HATTEM-TWIJNSTRA:

With praise and thanksgiving to our God, Herman and Ida van Hattem of Berwick, N.S., are pleased to announce the marriage of,

TERESA HILDA
to
ARNOLD

son of Klaas and Minke Twijnstra of Beetsterzwaag, Fr., the Netherlands.

The ceremony took place on June 6, 1993, Pastor Peter Stellingwerff officiated.

New address: R.R. #2, Cambridge Sta., NS B0P 1G0

VAN HATTEM-MCKAY:

With praise and thanksgiving to our God, Herman and Ida van Hattem of Berwick, N.S., are pleased to announce the forthcoming marriage of their daughter,

YVONNE ELLEN
to
TERRY WALLACE

son of Wallace and Bonnie McKay of Truro, N.S.

The ceremony will take place, D.V., on Aug. 15, 1993, Pastor Peter Stellingwerff officiating.

Future address: R.R. #2, Malagash, NS B0K 1E0

Marriages

DYKSTRA-KLOET:

Insomuch as love grows in you, so in you beauty grows. For love is the beauty of the soul.

VALERIE JOYCE DYKSTRA
and
DOUGLAS JACOB KLOET

will celebrate and confirm their love in a marriage ceremony on July 10, 1993, at 3:00 p.m., at the Ancaster Chr. Ref. Church.

Val is the daughter of the late Andy Dykstra and Hessa Dykstra-Brasz of St. Catharines, Ont. Doug is the son of Adrian and Ann Kloet of Ancaster, Ont.

Future address: 1019 Lower Lion's Club Rd., R.R. #3, Dundas, ON L9H 5E3

KERSSIES-VERWIJS:

Rev. and Mrs. John Kerssies and Mr. and Mrs. Anton Verwijs are pleased to announce the marriage of their children

SONJA MICHELLE
and
FREDERICK WILLIAM

The ceremony took place on Saturday, July 3, 1993, at the Calvin Chr. Ref. Church, Nepean, Ont. at 10:30 a.m.

Their address is: 102A-1720 Baseline Road, Nepean, ON K2C 0B9
Phone: (613) 228-8667

DEVRIES-WALRAVEN:

Believing that the Lord has brought them together, Jack and Hilda DeVries of St. Thomas, Ont., and Adrian and Connie Walraven of Georgetown, Ont., are pleased to announce the forthcoming wedding of their children,

MONICA PAULINE
and
JEFFREY WILLIAM

This celebration of love will be held, the Lord willing, on Saturday, July 17, 1993, at 2 p.m., in the Georgetown Chr. Ref. Church, 11611 Trafalgar Road, Georgetown, Ont.

Future address: 162 Maple Ave., Apt. 211, Georgetown, ON L7G 1X5

Marriages

Anniversaries

1958 July 21 1993

"I lift up my eyes to the hills — Where does my help come from? My help comes from the Lord, the Maker of heaven and earth" (Ps. 121: 1, 2).

With thanks and praise to our heavenly Father, we celebrate the 35th anniversary of our parents and grandparents,

JOHN and LENY BOONSTRA

We love you Dad and Mom, Grandpa and Grandma, and we thank you for all your love and care for us. May God continue to bless you and fill your lives with joy and peace.

John & Joanne Wisselink — Telkwa, B.C.
Rachel, Justin
John & Laurie Boonstra — Telkwa, B.C.
Karen, Debbie, Jason, Jolene, Krisa
Rick & Verna Boonstra — Telkwa, B.C.
Amy-Lou, Glen, Lisa, Wendy
Ed Boonstra — Edmonton, Alta.
John & Monica Geertsma — Telkwa, B.C.
Corey-Jay, Kyler
Stan Boonstra — Edmonton, Alta.
Marvin Boonstra (Carol) — Edmonton, Alta.
Floyd Boonstra — Houston, B.C.
Nellie Boonstra (Aaron) — Fort Frazer, B.C.
Wesley Boonstra — at home

Home address: R.R. #1, Telkwa, BC V0J 2X0

Ruinerwold Listowel
1943 July 24 1993

The Lord willing we hope to celebrate the golden wedding anniversary of our parents, grandparents, and great-grandparents,

KOOP ROELOF and ANNIGJE DROST
(nee BAKKER)

It is our prayer that the Lord will bless them in the years to come. Congratulations from all of us.

Luke & Sharon Drost — Palmerston
Robert & Carolyn Drost — Fergus
Ann Margaret & Tim Droog — Harriston
Nicholas, Megan
Amy & Bill Gerrits — Clinton
Herman, Kevin, Cherry
Dianne & Bruce Culp — Kitchener
Ryan, Ashley
Ralph & Irene Drost — Listowel
Philip, Janice, Matthew, Kristopher, Theresa
John & Linda Drost — Listowel
Angela, Dianne, Julie, Kyle, Valerie

Open house will be held from 2-4 p.m., at the Moorefield Community Centre, Moorefield, Ont.

Home address: R.R. #3, Listowel, ON

Wanted

Wanted: Dutch wooden playpen (off-the-ground style).
Please call Lisa at (416) 659-1462.

Classifieds

Anniversaries

1953 August 4 1993
With thankfulness to God, we announce the 40th wedding anniversary of our parents and grandparents,
SIMON and JOHANNA GRIFFIOEN
(nee BATELAAN)
May the Lord continue to bless and keep you.
Peter & Martine Griffioen — Guelph
Michel, Karen, Thomas, Jenny
Sandra & Nick Koiter — Guelph
Mark, Brian, Alex, Renae, Debra
Ernie & Kim Griffioen — Lindsay
Michelle, Robert, Darryl
Ken & Luann Griffioen — Milwaukee, U.S.A.
Kendalin, Kayla, Jacob
We shall together celebrate Mom and Dad's anniversary on July 27, 1993, in the Netherlands.
Home address: R.R. #3, Fenelon Falls, ON K0M 1N0

Ottawa Wainfleet
1958 1993
"Give thanks to the Lord for he is good. His love endures forever" (Ps. 136: 1).
HILDA and WILLIAM VEDDER
(nee DEHAAN)
will celebrate their 35th anniversary, the Lord willing, July 25, 1993, with family, friends and their children and grandchildren:
Bryan & Mary-Ann Bliss
Faith, Barry
Peter & Fran Vedder
Ben, Laura, Emilia
John Vedder & Merry Proulx
Patty & Nick, Robert, Rodney
Ken & Jane Beaulieu
Dave & Sandra Vedder
Michael
There will be an open house at Grace Chr. Ref. Church, South Pelham, Welland, Ont., on July 25, 1993, from 2-4 p.m.
No gifts please. If so desired please make a donation to "The Back to God Hour."

1968 July 20 1993
"I will remember the deeds of the Lord; yes, I will remember your miracles of long ago. You are the God who performs miracles; you display your power among the peoples" (Ps. 77: 11, 14).
With praise and thankfulness to God we wish to announce the 25th wedding anniversary of our parents:
BEN and JULIE WINTER
(nee WESTERHUIS)
Thank you Mom and Dad, for the love and support you have given us. We pray that God will bless you with many more years together. We love you!
Mary-Jo & Mike Steenbeek
Susan & Bill Fledderus
Harold
At this time we also remember Ron who went to be with the Lord, July 8, 1991.
Home address: 67 Second St. N., Stoney Creek, ON L8G 1Z2

Anniversaries

Wierden, Ov. Forest, Ont.
1953 July 16 1993
We thank God we may celebrate the 40th wedding anniversary of our parents,
EVERT and KLAZIENA WASSINK
(nee VAN HARTEN)
We pray God will continue to bless you with good health and happiness!
Love from your children and grandchildren:
Connie & Francis Van Rooyen — Woodstock, Ont.
Randal & Julie, Danielle, Christa, Jarend, Carl
John & Carol Wassink — Leduc, Alta.
Janelle, Derek, Derwyn, Marcel, Emily
Diana Dreise — Wyoming, Ont.
Arlin, Chad, Manuel, Ruella, Juanita
Margaret & Al Groenewold — Woodstock, Ont.
Jevon, Karena, Janeen, Tyler
Dick Wassink & Janette Winter-Wassink — Forest, Ont.
Ada, Ian
Clarence & Alice Wassink — London, Ont.
Taryn, Justin, Bradley, Kendra
Otto & Gracia Wassink — Kitchener, Ont.
Kamara, Jaben, Caleb
Evelyn & Henry Dreise — Sarnia, Ont.
??, ??!
Arno & Kathy Wassink — Kitchener, Ont.
Matthew
Home address: R.R. #6, Forest, ON N0N 1J0

Obituaries

Oct. 23, 1938 - June 26, 1993
The Lord called home our dear sister, sister-in-law and aunt
FRANCES BOELENS
(nee DEBOER)
after only a few days of illness.
We pray for comfort and strength for her husband Wes and family of Wyoming, Ont.
Lovingly remembered by:
Bob & Arlene DeBoer — Dorr, Mich.
and family
Bill & Ann DeBoer — Wyoming, Ont.
and family
Marie & Ike DeKlerk — Dunnville, Ont.
and family
Oscar & Alice DeBoer — Chatham, Ont.
and family
Grace & John Anjema — Wyoming, Ont.
and family
Harry & Barb DeBoer — Wyoming, Ont.
and family
Gary & Sylvia DeBoer — Wyoming, Ont.
and family
"Blessed are those who mourn, for they shall be comforted!" (Matt. 5: 4).

Obituaries

Aug. 26, 1913 - June 14, 1993
On June 14, 1993, the Lord took home our beloved mother, grandmother, and great-grandmother,
MARTIJNTJE DIRKJE (MARY) HUISMAN
(nee VAN RIJSWIJK)
Predeceased by her husband Engel (Bert) Huisman and her daughter Ria Kroezen and son-in-law Art Miedema.
Beloved mother of:
Agnes & Hank Puurveen — Iron Springs, Alta.
Theresa & Ralph Fledderus — Guelph, Ont.
Nelly & Albert Hagen — Hamilton, Ont.
Bert & Jean Huisman — Acton, Ont.
Lovingly remembered by all her grandchildren and great-grandchildren.
Fondly remembered by Gary Kroezen, Hepworth, Ont.
Psalm 27: 13, 14.
The memorial service was held at Holland Chr. Homes, Brampton, Ont., on June 16, 1993, Pastor J. Kuntz officiating. Interment Fairview Cemetery, Acton, Ont.
Correspondence address: T. Fledderus, 21 Fairmeadow Dr., Guelph, ON N1H 6X2

On June 18, 1993, the Lord took home His child, our dear mother, grandmother and great-grandmother,
EMMA ANTIENA NOORDHOF
at the age of 92.
Predeceased by her husband Arend in 1970.
Her children:
John & Catherine Noordhof — Strathroy, Ont.
Luke & Elsie Noordhof — Strathroy, Ont.
eight grandchildren and 19 great-grandchildren.
Correspondence address: 307 Metcalfe St. E., Strathroy, ON N7G 1R1

1910 - 1993
John 14: 1-4.
On June 12, 1993, the Lord suddenly called home our dear wife, mother, grandmother and great-grandmother,
TENA WASSENAAR-BUSAAN
Beloved wife of Frank Wassenaar.
Beloved mother of:
Wilma (Jim) Kluyt — Grand Prairie
Dorothy (Peter) Hansum — Red Deer
John (Wilma) Busaan — Blackfalds
Stepdaughter:
Audrey (Bill) Noordhof — Lacombe
Lovingly remembered by 17 grandchildren and 36 great-grandchildren.
The funeral service was held on June 15, 1993, at Woody Nook Chr. Ref. Church, with Pastor Ed Jager officiating.
Correspondence address: F. Wassenaar, Box 1826, Lacombe, AB

Obituaries

March 2, 1911 - June 15, 1993
The Lord graciously took unto Himself our loving Mother and Grandmother,
MRS. EVELYN VERBURG
(AAFJE TIMMERMAN-DEKKER)
on June 15, 1993.
She was predeceased by her first husband Johannes Dekker (1956) and her second husband Henk D. Verburg (1990).
We thank the Lord for her life! She is sadly missed by her children;
Mary Streefkerk — Kitchener, Ont.
Cobi & John Keunen — Drayton, Ont.
Josy & Hans Voorberg — Beamsville, Ont.
Tony & Karen Dekker — Drayton Valley, Alta.
11 grandchildren and five great-grandchildren
and stepchildren;
Peter & Doris Verburg — Brockville, Ont.
Lydia Verburg — London, Ont.
four grandchildren and five great-grandchildren.
Today she stands before His throne of grace,
And whispers with remaining breath,
"I thank you, still.
For when I could not walk, you walked for me,
And so I raise my heart with confidence,
You know what's best for me!
I pray for each one, that I leave behind,
You know what's best, please be their guide."
THE LORD WAS HER SHEPHERD!
't was our Mom and Oma, who loved us so dearly,
't was our Mom and Oma, who prayed for us daily,
't was our Mom and Oma, who spoke of God freely,
't was our Mom and Oma, who lived Christ completely.
THE LORD WAS HER SHEPHERD!
She is our example in love,
She is our example in sorrow,
She is our example in marriage,
She is our example for tomorrow.
THE LORD WAS HER SHEPHERD!
Mother was a human — and asked God for forgiveness,
She had her weaknesses — and asked God for strength,
She had her failures — and asked God to use them for good,
She had her faith — and gave God the credit!
And in all things and relationships....
THE LORD WAS HER SHEPHERD!
God works in wondrous ways,
His purposes to fulfil!
And now **we** hold the torch
And let it be this, still...
"The Lord is my Shepherd; I shall not want..." (Ps. 23: 1-6).

For Sale

St. Catharines, Ont.: 2-storey, 3-bedroom, 2 4-piece bath, **home for sale**. Attached breezeway with garage, could be converted to large family room or small apartment. Located on main road, close to Port Dalhousie.
If interested call Ron at
(416) 934-0074

Teachers

Duncan, B.C.: Duncan Chr. Secondary School is seeking a **part-time** teacher with a background in **science, math** and **computers** for the 1993/94 school year.
Applicants can direct inquiries to:
Mr. H. Fritschy, Principal
Duncan Chr. Secondary School
495 Beech Ave.
Duncan, BC V9L 3J8

Houston, B.C.: Houston Chr. School, located in the scenic Bulkley Valley, is in need of a **part-time Kindergarten** teacher for the 1993-94 school year.
Interested teachers are encouraged to contact the school by writing to:
Mr. Doyle Smiens, Principal
c/o Houston Chr. School
Box 237
Houston, BC V0J 1Z0

Jarvis, Ont.: Jarvis District Chr. School invites applications from qualified teachers for a **part-time** position for 1993/94. This will be a **total of ten periods a week — five in each of Grade 4 and 5.** Interested applicants are requested to submit letter of application prior to **July 16, 1993** to:
Garry Glasbergen, Principal
Jarvis District Chr. School
Box 520
Jarvis, ON N0A 1J0
For further information please call
(416) 765-7919 (home)

Job Opportunities

Contractor specializing in Water and Sewage Works Construction requires **estimator**. Send resume to:
Wellington Construction Limited
R.R. #1, Palmerston
ON N0G 2P0

Dairy herdsman wanted for dairy farm near Kitchener, Ont. Accommodation available. Wages negotiable.
Contact Peter or John at
(519) 696-2659

Experienced single or couple required for 200-sow farrow-to-finish hog operation in Aylmer area to commence Aug. 1, 1993. Housing can be arranged. Please send resume with references to:
Bra-Ma-Rod Farms
R.R. #1
Ashburn, ON L0B 1A0

For Sale

Hammond organ, 44-note keyboard, Auto Vary 28 TM, note-a-chord TM, in very good condition. $1,000.
Please call (416) 934-5908

Classifieds

For Rent

BROCK STUDENTS!
Bright basement bachelorette. Private washroom and shared entrance. Renting September '93 to April '94, $250 per month.
Call (416) 937-3367

For rent in St. Catharines, Ont., a shared house for Chr. non-smoking female. Students welcome. Close to busroute and shopping, available immediately. Reasonable rent include utilities.
Call Cathy at (416) 935-8428 (evenings).

BERGENTHEIM
TE HUUR VOOR VAKANTIE:
Moderne gemeubileerde woning (modern furnished home) — per week of per maand — in Bergentheim, Overijssel (ongeveer 12 km van Ommen).
Voor volledige informatie bel of schrijf naar: **J. Snijders, 651-4 Ave. E., Brooks AB T1R 0H4. Tel. (403) 362-4052 or (403) 362-2653.**

Two-bedroom apartment available in home, shared kitchen and bathroom. Upper Wellington & Hwy. 53 area in Hamilton, Ont. Student or mature person.
Please call (416) 383-8480

Accommodation

Accommodation available from early August, for two single non-smokers. 1600 sq. ft. with own kitchen. **Rural Ancaster**, ten minutes to Redeemer and McMaster Univ.
Please call: (416) 648-4987

Bed & Breakfast
When you are in the **Midland** area, come and relax at our home for a night or two. We offer **clean rooms, Dutch hospitality** and a **good breakfast.** Your hosts: **Hank & Eva Kruyf.**
For reservations, call or write to:
Best Bed & Breakfast
788 Ottawa Street
Midland, ON L4R 1C8
Phone: (705) 526-3395

Bed & Breakfast
Beautiful Niagara Falls
A pleasant 15 min. walk to the Falls. Friendly home, nice rooms. Superb breakfast. Dutch spoken.
Mike & Joan Havinga
(416) 358-3534

Job Opportunities

The Lighthouse Centre
JOB OPENING
Community Development Worker/Volunteer Coordinator

Nature and scope of position
The person filling this position would be responsible for the following areas:
- Refine and develop volunteer recruitment and training programs.
- Coordinate neighbourhood outreach activities such as emergency grocery help, English-as-a-Second-Language, lunch program, reception and other neighbourhood outreach programs.
- Review and develop follow-up possibilities to existing programs.
- Serve as liaison with neighbourhood agencies.

Qualifications
To be part of the Lighthouse team, the person filling this position must have:
- Several years experience in community development.
- Proven record of working with volunteers.
- Ability to work in a team, as a motivator and enabler of people.
- Cultural sensitivity.
- Good communication skills (a second language would be an asset).
- A living commitment to Jesus Christ.

Deadline for applications: July 19, 1993
Address all applications to the:

General Director
The Lighthouse Community Centre
1008 Bathurst St.
Toronto, ON M5R 3G7
Phone: (416) 535-6262.

Job Opportunities

The **Christian Labour Association of Canada** has an opening for the position of

Representative Trainee

in its Surrey, British Columbia, office.

We invite applications from persons who have the ability to work independently, possess good verbal and written communication skills, are confident in dealing with people in various settings and have a strong Christian perspective on work and labour relations issues.

This position will lead to becoming a CLAC Representative. We offer a competitive salary and benefit package. Inquiries and letters of application, together with a resume and references should be directed to:

Ed Grootenboer, Executive Director
5920 Atlantic Drive
Mississauga, ON L4W 1N6
Tel.: (416) 670-7383
Fax: (416) 670-8416

All applications will be held in confidence. Applications will be received **until July 30, 1993.**

Job Opportunities

Seeking a Pastor

The congregation of the **First Chr. Ref. Church** in **Medicine Hat, Alberta**, is seeking a pastor. We are a church of 85 families situated in southern Alberta. For our church profile, or for more information, please contact our search committee, c/o **Albert Cramer, P.O. Box 1252, Redcliff, AB T0J 2P0. Phone: (403) 526-7273.**

For Sale

Retail Flower Shop For Sale

(established 1895)

Central Hamilton. Accounts computerized. Commercial accounts. F.T.D. and A.F.S. services. Owner retiring. Willing to assist during transition. For information contact:

Box 209, 423 King Street W..
Hamilton, ON L8P 4Y1

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Church news

Christian Reformed Church

Change in service time
Jubilee Fellowship CRC of St. Catharines, Ont., is now holding its services at 10 a.m. and 6 p.m. (rather than 5 p.m.). The change in afternoon service will apply year-round.

Address change
Rev. J.E.F. Dresselhuis, 3279 Vernon Terrace, Abbotsford, B.C. V2S 6N5.

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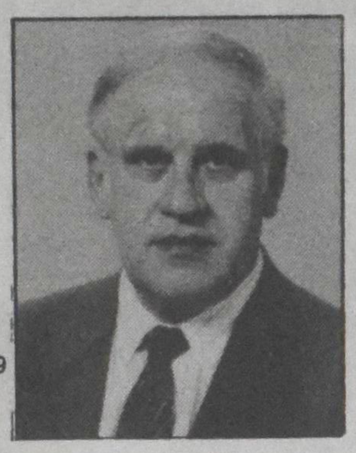

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Calendar

July 9 An evening of classical music by Heather Bruinsma, pianist, in support of the TDCH. At 8 p.m., Second CRC, **Brampton**, Ont.

July 12-23 "Summer School," sponsored by Wycliffe College and ICS. Held at Wycliffe College, 5 Hoskin Ave., **Toronto**, Ont. Speakers: N. Thomas Wright, Ann Jervis, Marion Taylor, Brian Walsh and Paul Marshall. Info.: (416) 979-2870.

July 17 "Kaatsen," 11:30 a.m., Fairgrounds, **Ingersoll**, Ont. Info.: (519) 485-2609.

July 17 "Fourth Wieringermeer Picnic," 10 a.m.-4 p.m., Upper Queen's Park, **Stratford**, Ont. Registration starts at 10 a.m. Bring lunch and lawnchairs.

July 25 Dutch worship service led by Rev. Riemer Praamsma, 3 p.m., CRC, **Ancaster**, Ont.

July 30-Aug. 2 "Let Justice Flow," ICS Family Conference, at Hamilton Distr. Chr. High School, **Ancaster**, Ont. Keynote speakers: Kathy Vandergrift and Gerald Vandezande. Info.: (416) 979-2331.

Aug. 14 "Kaatsen," 11:30 a.m., Southside Park, **Woodstock**, Ont. Info.: (519) 842-5684.

Aug. 19 "Senior Citizens Day," 9:30 a.m., Lakewood Christian campgrounds, **Forest**, Ont. Speaker: Rev. John G. Klomps.

Sept. 4 "Weston Young Peoples Reunion," Second CRC, 259 Albion Rd., **Rexdale**, Ont. Punch at 5 p.m., potluck at 6 p.m. Info.: (519) 337-9546 or (416) 793-2304.

Sept. 5 Dutch worship service led by Rev. Jacob Kuntz, 3 p.m., CRC, **Ancaster**, Ont.

Sept. 6 "Kaatsen," 11:30 a.m., Sherwood Park, **Stoney Creek**, Ont. Info.: (416) 664-4507.

Sept. 10-26 London Campus Ministry invites students to various events. For info. call (519) 438-1242 or (416) 727-1269.

Oct. 2 Coffee Break/Story Hour Inspirational Rally '93, at Redeemer College, **Ancaster**, Ont. Registration: Lena Pasma, R.R. 7, Tillsonburg, ON N4G 4H1. Phone (519) 765-4449.

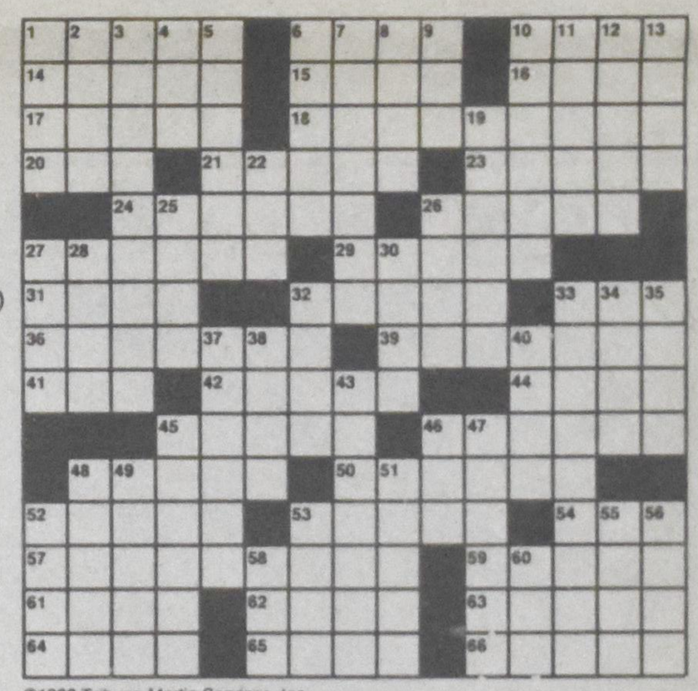
Oct. 9-10 Fortieth anniversary First CRC, **Guelph**, Ont. Variety night at 8 p.m., on Saturday. Thanksgiving service at 5 p.m. on Sunday.

Oct. 16 "Netherlands Bazaar" at the Community Centre, **Thornhill**, Ont. For info. call Ge Spaans at (416) 477-1243.

Puzzle

This Week's Puzzle

by Fran Ragus



ACROSS
1 Transporter of furnishings
6 Ballet movement
10 Translucent chalcedony
14 Zola
15 Gangly
16 "Queen for —"
17 Cans
18 Queen — (plant)
20 Craft
21 Gives out
23 In a zoo
24 Frilly
26 Died out
27 Truth
29 Croissants
31 Greedy
32 Quidnunc
33 Before
36 Ocean front
39 Crushed
41 Ocean flyer
42 Approaches
44 Secrete
45 Inscribed slab
46 Strong-willed woman
48 John Jacob —
50 Colombian city
52 Shoe grip
53 Quadrangle amid cloisters
54 — ton (high society)
57 46A queen
59 Poplar
61 Of grandparents
62 Pitcher Hershiser
63 Election Day figure
64 Remove
65 Attitudinize
66 Old Hebrew vestment

DOWN
1 Butte
2 Sharif
3 Age in England
4 Wapiti
5 Take offense
6 Cornrow
7 Revere's light
8 Stopovers for travelers
9 — out (make do)
10 Diet dishes
11 Saw
12 Sprinted
13 Colored
19 Overcharges for tickets
22 Springtime
25 Disencumbers
26 Ice section
27 Container for flowers
28 At any time
30 Klutz's apology
32 Pinniped
33 Queen of England
34 Change the decor
35 First place
37 Completely
38 Forest creatures
40 The thing there
43 Some price reductions
45 Paper holder
46 Go-between: abbr.
47 Cal. desert
48 Animated
49 Flower part
51 Papal garment
52 Actor Everett
53 Sandwich type
55 Margarine
56 Twerp
58 Cut off
60 Hit

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Last week's puzzle

	J	I	H	A	D		S	P	O	T	S			
	P	A	R	O	L	E		P	I	L	O	T	S	
H	A	C	K	M	A	N		A	N	D	R	E	W	S
A	R	K		E	M	I	G	R	E	S		W	A	N
L	A	S	T		O	A	S	E	S		P	A	L	O
O	D	O	R	S		L	A	S		C	A	R	E	W
S	E	N	A	T	E	S		T	E	E	N	T	S	Y
		C	E	O				I	N	N				
H	A	S	T	E	N	S		P	O	T	I	O	N	S
A	B	H	O	R		T	W	O		S	E	L	A	H
B	A	E	R		B	A	I	R	N		R	I	V	E
I	S	A		C	L	I	N	K	E	D		V	I	A
B	E	R	G	M	A	N		P	O	I	T	I	E	R
	D	E	R	I	D	E		I	N	C	H	E	S	
		R	O	V	E	D		E	S	T	E	R		

News

CHP tries to mend fences

Bert Witvoet

ST. CATHARINES, Ont. — Robert Adams, the new president of the Christian Heritage Party, stopped by the C.C. office a week ago. He had a bone to pick with the editor after the latter had written extensively in critique of the CHP in the June 4 issue of *Christian Courier*.

Adams and CHP executive director Ed Vanwoudenberg were on a tour of Ontario to try to build up the various ridings.

Another reason for the tour, according to Adams, was "to clear up misinformation and to provide details we were reluctant to make public for fear of hurting individuals." (See below for a few of such details which, in Adams opinion, were not correctly reported in the June 4 issue of C.C.)

Ready to roll

Everything is geared to election readiness, says Adams. The March board meeting held in London, Ont., was supposed to deal with election readiness but the focus on leadership problems "hijacked the agenda."

Adams believes the tour provided an opportunity for reconciliation between members — "People have forgiven one another," he asserts.

Adams, who works in the security department of a downtown Montreal department store, says that "the people who believe that principles are more important than personalities are pressing on to give Canada a possible solution to its hurts. Canada needs the CHP badly," he adds.

Adams says it was his desire to defend the unborn that brought him to the CHP. In fact, he explains, he was in charge of security for Mother Theresa when she visited Canada on a pro-life tour in 1988.

Valuable lessons

But he's not obsessed with a one-issue agenda, he says. "Most Christians' views fit into a central worldview," he believes.

In response to the question whether the party has learned anything from the problems of the past year he answers, "Absolutely. We've learned that communication is essential; that we must operate within the guidelines; that we must keep to our own jurisdiction and that no one is above the law."

Adams admits that in their efforts to accomplish a task some people [in the CHP] run the risk of jeopardizing personal relationships.

Two corrections, three disputes

Adams pointed out that C.C. incorrectly reported that a judge had ruled that "Cavilla had, in fact, resigned *from the party* by leaving the London, Ont. meeting of March 19-22." Cavilla resigned *as party leader* but not from the party itself, Adams says.

C.C. also reported that in the conflict of 1991 six members *of the 10* national board members quit. Adams says that should have been six *of the 18*, but he includes three non-voting members.

Adams disputes Cavilla's claim that he could not arrange his own flights and Stan Winters's claim that the national board would not cover Cavilla's costs.

Adams also disputes a Vancouver hotel statement allegedly made to Peggy Humby that there was no formal agreement with the CHP, although he admits that there was a "flexibility" of two dates.

Adams further explains that the reason Elections Canada refused to recognize CHP's new leader was because Cavilla had sent a legal letter to Elections Canada.

PHOTO BILL FLEDDERUS

Robert Adams (l) and Bert Witvoet have an amicable discussion

Women's initiative helps needy children

PHOTO COURTESY SARNIA OBSERVER

It started with washing dishes: organizers Marie Jongsma (L), Audrey Van Reenen, Elly Visser and Rickie DeBoer.

Jacoba Bos and Bill Fledderus

SARNIA, Ont. — Television images of starving children led a handful of local women to organize a special evening to remember the children around the world who have died from starvation.

The event, held earlier this spring, was aimed exclusively at women and girls. Over 200 people attended the service, which featured a liturgy of responsive reading, singing, prayers and a minute of silence. About $3,300 was raised, and a number of individuals were moved to join a sponsorship program for needy children.

"It all started when I was washing dishes," says Marie Jongsma, one of the main organizers. To drive away the gloom of a grey winter day and to make the mundane task more pleasant, Jongsma had turned on the television. She was struck by the big eyes of the emaciated children she saw and by the utter despair evident in the mothers who held them.

"Here were mothers who loved their children as much as we love ours, and they could only watch as their little ones died in their arms," says Jongsma, a mother herself. and the nurturing instinct characteristic of She got together with some friends and, with the enthusiasm fueled by compassion women, they decided to organize a local event in order to help.

Jongsma and three other women formed a committee and decided to hold a "special evening focusing on the needy children of the world." They secured a speaker, Rev. Andrew Brndjar, from World Vision Canada, an international Christian relief and development agency based in Mississauga, Ont. Brnjar, World Vision's representative for southwestern Ontario, made a presentation and showed a film depicting Third World living conditions.

News Digest

Edited by Bill Fledderus

Balkan groups pray for peace

OTTAWA — An interfaith, multi-ethnic service which brought together members of Ottawa's Muslim, Croatian, Bosnian and Eastern Orthodox communities was held at Ottawa city hall June 2, reports the *Ottawa Sun*. Because the Serbian community does not have an organized church in Ottawa, Serbs were represented by the Greek Orthodox Church, according to organizers from the National Capital Jewish-Christian Dialogue organization.

"We may worship differently, but all of us, in our worship, pray for peace," Rev. Tom Sherwood reportedly told the congregation. "Our common concern for humanity overcomes our differences." The *Sun* also quotes Croatian Rev. Vinko Delinac, who says that it is hard to be hopeful when peace seems so far off.

Love Boat fined $500,000

MIAMI (Reuter) — Princess Cruises, the company that bills itself as the "Love Boat" for vacationers, agreed to pay a record $500,000 fine this spring for dumping garbage into the ocean. A passenger aboard the Regal Princess videotaped crew members as they tossed some 20 plastic bags into the sea off the Florida coast in August 1991.